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LYDIA MARIA CHILD, Editor. — **Without Concealment-----Without Compromise.** — **DAVID LEE CHILD, Assistant Editor.**

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The Standard.

From the Pennsylvania Freeman.

ANNUAL REPORT

Of the Executive Committee of the "American Free-Produce Association."

The time has arrived when, by the requirement of our Constitution, it becomes the duty of your Executive Committee to present the annual report of their proceedings. It appears but a stereotype expression, to say "we have accomplished but little;" yet such is too truly the case. The trifling pecuniary support we have received from members of the association, is in itself a sufficient reason that so little has been done where pecuniary means were needful.

The expenses incurred have been mainly with a view to encourage the cultivation of free cotton; and the loans contracted have been applied to this purpose. It was a branch of our labors that seemed to offer a safe, though not a *pecuniarily* profitable investment—one in which we might advantageously employ the means obtained on loan, with a reasonable prospect of a safe return. Had those who elected us to office, placed sufficient funds at our disposal, we might perhaps have done more to meet their approval, but such was not the case; and feeling responsible for the repayment of the money borrowed, (which constituted by far the greater part of our funds,) we could not, of course, expend our capital as we would have felt warranted in doing, had contributions from our friends come freely in. Because of this, we have felt cramped in our operations.

The great mass of abolitionists, as you are well aware, need an abstinence baptism. Though many of them have sacrificed political party, and religious sect, for the cause of freedom, yet the taint of slavery still clings to them, and they need to be pointed to the stain that dims their otherwise consistent testimony, and to have presented in the strong light of simple truth, the claims of abstinence from slave labor produce. Had the means been at our disposal, we would have rejoiced to have sent abroad a lecturer to advocate our principles before the people; for, important as this cause is deemed by many, and long as its friends have been laboring for its advancement, we believe that no one has as yet appeared as a constant public advocate of the truths we hold.—The press, too, that mighty engine, though not placed entirely beyond our reach, yet such has been the scantiness of our supplies, that we could scarce avail ourselves of the advantages it offered for the dissemination of our principles.

Though surrounded with these, and other difficulties, we have not been altogether idle; but have endeavored to embrace such opportunities as presented, of enforcing the expediency and duty of that practical testimony against slavery which our association was formed to promote. In the second month we issued an address to abolitionists, urging upon them the importance of investigating the subject of abstinence from slave products, and endeavoring to show that faithfulness to the principles professed, required that they should not, by their consumption of these articles, increase the demand for them; and thus counteract much of the good their efforts for the overthrow of slavery might otherwise accomplish. It was first published in the Pennsylvania Freeman, accompanied by a request from your committee that other anti-slavery papers would copy it. We are not aware that this was done by more than two papers—the Free-Labor Advocate, and National Anti-Slavery Standard. The address, though short, contained in addition to some truths that we considered all-important to abolitionists, a brief exposition of our principles. We are unable to state why our request to copy it, was not complied with; suffice it to say, that it reached but a comparatively small portion of the abolitionists; when, had the courtesy we rightfully expected been extended to us, we would have had the satisfaction of knowing that the great mass of our anti-slavery brethren had been furnished with an opportunity of learning something of the views we hold. We are aware that some of our editors, as well as many of the prominent advocates of abolition, consider the question of abstinence as of too trifling a character to engage their attention, and look upon our efforts to promote this cause as a misapplication of our strength, as a wasting of our energies. Such, we hope will yet learn that consistency in small things, will often do more to advance the cause of truth, than the performance of some greater work.

We would not wish to underrate the purification in Church and State, but on the contrary we are anxious that our religious and political treatment of the colored man should correspond with that equality and universal brotherhood our lips so readily confess. Yet while engaged in these arduous labors, we should not neglect the more difficult and trying task of self-reformation, but should endeavor to free ourselves from the inconsistency of which we are guilty, and cause our hatred of slavery to manifest itself in a steady refusal to partake of its gains; ever bearing in remembrance that he who thus partakes of the plunder, shares not only in the gains, but in the sin of the oppressor. Thus shall we give to the slaveholder, and to the world, a strong practical proof of our faith in the truths we preach.

There is often a difference in the moral turpitude of the participation in a crime, where the individual actions are equally destructive to the principles of sound morality, and subversive of human rights; it sometimes even exists in inverse proportion to the injurious effects of the act. Take, for illustration, the foreign slave trader who ravages the African coast, sparing neither age nor sex in his murderous excursion, and after subjecting his victim to the horrors of a middle passage, sells them under the auctioneer's hammer to the American slaveholder. The latter works them hard and occasionally flogs them, but is humane enough to be unwilling to sever family ties, unless self-interest demands it. He looks with detestation upon the man-pirate, from whom he purchased them, and thanks God he is not a slave trader. Both of these men are engaged in the support of slavery; and if either is more accessary than the other for its continuance, the slaveholder is the one; and yet who does not know that the trader is at heart the greater villain—that it requires a deeper moral degradation, and a more seared conscience, to be the first plunderer of a people, than the after enslaver of themselves and their descendants. Take another illustration. Behold that interesting family; the parents are well known in the moral and religious world—the father, especially, who is the active promoter of the various benevolent enterprises of the age. They are clad in the finest of *Georgia* cotton—the pudding from which they have just dined, is made of the best rice from our *Carolina* swamps—sweetened with *Louisiana* sugar; *Cuba* sweetmeats are upon the table, and the father is solacing himself with the aromatic fumes of an Havana cigar. That man is an abolitionist, and in his own belief a consistent one. He has sacrificed party to principle, and immolated sect on the altar of humanity; he is even now discoursing of the lamentable inconsistency of those who so tenaciously adhere to the machinery of party, or blindly hug the fetters of sectarian despotism.—He is a man of fine sensibilities; possessing a heart keenly alive to the sufferings of his kind, and a hand prodigal in its gifts; a man who regards slaveholding as a sin of the deepest dye, and would shrink with horror from a proposition to become a participant in the crime; yet we hesitate not to say, he is as truly giving his support to slavery, as the planter who wields the lash, or the trader who first steals the victim; and that, too, without the moral turpidude of the former, scarce beginning to equal that of either of the latter. Nay, we might go yet further, and declare it a demonstrable truth, that the class to which he belongs—the consumers—(including, of course, the slaveholder, so far as *he* is a *consumer*) sustains the entire system of slavery.

We do not mean to be understood as holding the sentiment that *no* good can be effected by an inconsistent advocate of abolition, such as we have essayed to delineate, but we confidently assert, that his usefulness will be much impaired, and the strength of his testimony against slavery be materially weakened by such inconsistent actions. The drunkard may preach temperance, and the truth thus uttered, may fall with convincing effect upon the heart and conscience of a brother inebriate, but it lacks the force which consistent practice gives to godly counsel. So with the non-abstaining anti-slavery preacher. His efforts may be followed by good results, owing as much perhaps, to the prepared conscience of the recipient of the truth, as to the skill or strength of its advocate. Yet, certain we are, that the blows cannot tell with so much force, or the arrow so truly speed, as if directed by one who has refused to strike hands with the oppressor or share his gains. This is a truth which the great body of abolitionists have yet to learn. They have yet to be made to understand that the *trifling* support (as they may term it) which they give to slavery, disqualifies them from bearing a faithful testimony against it; in short, it renders them its most efficient practical supporters; for the money of the consumer, is its life-blood.

How far the abolitionists of this and other lands are responsible for its continuance, we leave for others to say; but we are confident that were the *professed* opponents of slavery to manifest their hostility to it, by uniformly refusing to purchase or use of its productions, it would give the death-blow to the system, the world over. That there are many difficulties attending upon practical, thoroughgoing abstinence, it were useless to deny; and if we expect to carry out the principle, great care and watchfulness is needed—but because it *is* difficult in practice, shall we urge that difficulty as a reason for abandoning the principle. We should endeavor to deserve success by striving for it; and when we fail in our attempt, it will then be time enough to desist.

Abstinence was a principle which was understood, and acted upon in England in the contest for the abolition of colonial slavery. That noble woman, Elizabeth Heyrick, who was the first publicly to advocate the doctrine of Immediate Emancipation, fully appreciated the necessity of abolitionists abstaining from the use of slave produce. In her pamphlet entitled, "Immediate, not gradual Abolition," she says:—

"Too much time has already been lost in declamation and argument—in petitions and remonstrances against *British* slavery. The cause of emancipation calls for something more decisive, more efficient than words. It calls upon the real friends of the poor, degraded, and oppressed African, to bind themselves by a solemn engagement, an irrevocable vow, to participate no longer in the crime of keeping him in bondage. It calls upon them to 'wash their own hands in innocency; to abjure forever the miserable hypocrisy of pretending to commiserate the slave, whilst, by purchasing the productions of his labor, they *bribe* his master to keep him in slavery. The great apostle of the Gentiles, declared that he would "eat no flesh whilst the world stood, rather than to make his brother to offend.' Do you make a similar resolution respecting West India produce. Let your resolution be made conscientiously, and kept inviolable; let no plausible arguments which may be urged against it from without, no solicitations of appetite from within, move you from your purpose—and in the course of a few months, slavery in the British dominions will be annihilated.

"'Yes, (it may be said) if all would unite in such a resolution—but what can the abstinence of a few individuals, or a few families do, towards the accomplishment of so vast an object?' It can do wonders. Great effects often result from small beginnings. Your resolution will influence that of your friends and neighbors; each of them will in like manner influence their friends and neighbors; the example will spread from house to house, from city to city, till *among those who have any claims to humanity*, there will be but one heart, and one mind—one resolution, one uniform practice. Thus, *by means the most simple and easy, would West India slavery be most safely and speedily abolished*."

And thus, too, may we add, may *American* slavery be "safely and speedily abolished." England herself, might accomplish it by simply refusing to purchase our slave cotton; for loud as the British people may talk against slavery, their annual payment of millions sterling, for our cotton, makes a deeper impression upon the minds of the slaveholders, than their eloquent denunciations of the principle of slavery, or their denial to them of church fellowship. It would require but a temporary sacrifice of her pecuniary interest, to withdraw the sustenance she is now giving to slavery, and direct her custom in a channel, which while undermining our system of human chattelism, would enable her to elevate and improve the condition of her laboring poor in the East. The fertile plains of India stand open to her—millions of her subjects there are but awaiting to hear the words "enter in and labor—labor from henceforth, not as do the slaves of republican America, but as British freemen." Would England thus speak, and thus act, a harvest—richer and more abundant than America has ever dreamed of—would, in a short time, fill the storehouses of the mother land; and her ten thousand looms that are now fed by the slave cotton of America, would be supplied with that of the requited labor of her East India children.

We rejoice to know that among her leading abolitionists, are some who clearly perceive the duty of abstinence. In a recent speech before the Glasgow Emancipation Society by that untiring laborer in the great vineyard of human freedom; the devoted Thompson, he thus delineates the connexion existing between the producer and consumer, and places the guilt of slaveholding where it belongs; with those who fee the planter to continue his system—who bribe him to extort without recompense the toil of his fellow.

"Slavery in the West Indies was based on sugar; in the United States it is based on cotton. * * * * * Now look—as it was our blind and guilty commercial policy that upheld slavery in the West Indies, so it is the preference we give to the slave-grown produce of America that upholds the slavery of that country. As the adoption of a wiser, cheaper, and juster system would have uprooted our own colonial system and spared us the years of toil and anxiety and strife through which we passed in the cause of emancipation; so the adoption of such a system at the present time would uproot slavery in America,—without agitation, without cost, without danger; but on the contrary with great gain to ourselves, and the saving of an immense amount of fruitless efforts on the part of the abolitionists of America. At this hour we hire, we reward, we stimulate the slaveholders of America. The very *primum mobile* of the machinery of oppression and slavery is here—here, in this country and in this city. The blood-guilty men of the United States are but the mere agents of our will and pleasure—the ministers to our cupidity—the hirelings of the British merchants. At the time of the adoption of the Constitution of the United States, in 1784, there seemed to be a prospect of the speedy abolition of slavery throughout the entire country, and there is no reason to doubt that, but for the cotton trade, slavery would by this time have been almost unknown in that republic.

"Previous to 1789, not a pound of cotton had been grown in the United States for exportation.—It was in that year that the hope was first expressed, that if good seed could be procured, cotton for the European market might be grown in the southern States. The experiment was made and succeeded. The invention of the saw-gin subsequently completed the success of the undertaking, and the crop of cotton in the United States is now 2,000,000 bales, of which we purchase about one half. The effect of this trade upon the slave system may be easily perceived. The negroes, who would soon have become valueless, and have been, therefore, emancipated, suddenly acquired a high and unexpected value.

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"What is the language of the abolitionists of America, through one of their most distinguished editors? 'We confess that, under God, our main reliance for the bloodless termination of American slavery, is in the increase of cotton cultivation on the peninsula of British India.' What is the language of the venerable Clarkson? 'Go to India for your cotton, and it is all over with American slavery?' If these things be true, then how great, how tremendous is our responsibility! It is written, 'Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him naught for his work.' I ask, is no part of that terrific wo ours, if we sustain those who are guilty of oppression and wrong, and are at the same time wilfully negligent of the facilities of obtaining an abundant supply of the article we want from our own territories without slavery, without coercion, and to the incalculable advantage both to the growers and the consumers? Put then in motion the powerful principle of a sound and sinless political economy—purify your commerce from the stains of blood—make your trade conducive to the liberty and happiness of millions—to the quiet, peaceful, yet resistless operation of this principle, the slaveholder must yield. He must yield, however dull his intellect, however hard his heart, however dead his conscience, to the reasonings and rebukes of scripture, or the appeals of his Christian fellow-citizens.

"If, however, we persist in supplying the motive to those who enslave men; if we wilfully and needlessly transgress, by one act, both the laws of nature and of humanity, and God, then are we recreant to our own religion of mercy, and justice, and freedom, and in direct fellowship with those whose Bible is their leger, whose altar is their desk, whose church is their exchange, and whose god is their gold. We are the receivers of stolen goods, and the world will justly consider us as bad as the thief. For myself, my course is taken. I will not cease to expose the enormity of our present practice. I will not cease to point out the path of honor, and safety, and duty, to my countrymen. I will cry aloud and spare not, however I may be censured by the patrons of misrule in the East, or the blood-brokering monsters of the West, or chilled by the indifference of those around me. I believe that nations, as well as individuals, should cease from sin. I believe that, for nations as well as for individuals, there is always a way of escape from a sinful course. Thank Heaven, in the present case the course is open, plain, unobstructed, pleasant and profitable."

Ireland, too, is preparing for the work. Ireland, wronged and oppressed, yet true-hearted, is becoming "redeemed, regenerated, and disenthralled," by the blessed influence of abstinence from intoxicating drinks. May we not reasonably hope that the hearts of her people, thus prepared, will be alive to the sufferings of the American slave: ready and anxious to labor for his emancipation, and, through the same high influence that wrought their own deliverance, prove the depth and strength of their sympathy by abstaining from the products of oppression—from the fruits plucked from the tree of slavery? As one evidence of the interest which some of our fellow-abolitionists in that country feel in this cause, we may here mention the fact, that within the past year, an address, recommending abstinence from tobacco, because it was the product of slave labor, was extensively distributed there; and we hope that her people will soon be led to see that the same arguments they used against Havana tobacco, may be wielded with as great power against wearing the slave cotton of America, or the consumption of any other article of slave produce. We have more recently received an additional proof that the principle of abstinence from slave produce, is gaining strength in Ireland, and becoming, as it should be, incorporated with their abolitionism. We refer to the following extract from a memorial of the "Hibernian Anti-Slavery Society."

"The sad condition of nearly three millions of our fellow-men, who are held in degrading bondage in America, seriously engages the attention of a large portion of the people of Great Britain and Ireland, who feel uneasy in assisting to support that system of fraud and injustice, by trading in articles the produce of slave labor in that land; we allude particularly to cotton-wool. The attention of this class of her Majesty's subjects has been drawn to the propriety of encouraging the growth of this and other articles of slave-grown produce in America, in our own dominions, in India, from whence it has been ascertained that an almost unlimited supply can be obtained."

When we have such a voice of encouragement coming to us from across the Atlantic—coming, too, from the free hearts of the working-men in Ireland—from men self-redeemed and disenthralled—have we not reason to feel our spirits refreshed and our hands strengthened to labor with renewed zeal?

What a sublime position does Ireland at this time occupy! No where can we behold a sight more beautiful than she now presents. A people, famed for their bravery, for their hospitality, and the practice of all the social virtues—blessed with a country rich in natural resources; a people, who but now were sleeping—a sleep that seemed to be the sleep of moral death—have arisen from their slumbers, and with giant strength are breaking, one by one, the shackles that have bound them.

That the cause is advancing in our land we have no reason to doubt; and though its progress is but slow at this time, we are cheered with the hope that the day will come, and that ere long, when abstinence shall be regarded as an essential ingredient in the character of abolitionism. Since our last report, a semi-monthly paper, mainly devoted to the advocacy of abstinence principles, has been established at New Garden, Ia. We mention this as an index of the progress of these principles, and the increasing strength of their friends. Whether such a paper is the best means of interesting the people in our principles, or whether the insertion of articles in our general anti-slavery papers is preferable, is a question in regard to which we do not feel called upon here to express an opinion.

In the belief that we might accomplish something by an appeal to our brethren in their associated capacity, we addressed a letter to each of the State and National anti-slavery and abolition societies in the United States, and also to the "British and Foreign Anti-Slavery," and the "British India Society," urging them to pay more attention to this subject, and bring it officially before the auxiliaries. We also requested them to communicate to us their views upon the subject, together with such other information as they might deem interesting to this association. Your next Executive Committee will probably receive replies to their letters.

At the last meeting of the Eastern Pennsylvania Anti-Slavery Society, a resolution was adopted recommending its executive committee to give more especial attention to the subject of abstinence. It was also introduced by resolution into the last meeting of the Connecticut Society, and their members recommended to abstain as far as practicable. We observe too, that the American Society at its anniversary, passed a resolution of the character usually adopted by that body. Similar action has been taken by minor societies in various places.

This, though by no means all that we could wish to see, is encouraging to us—bearing evidence that the subject is not entirely lost sight of, but is beginning to receive more attention from professing anti-slavery brethren; leading us to indulge a hope that they will yet plant the standard sufficiently high, and instead of recommendatory resolutions, will boldly assume the position of the sinfulness of using slave produce, and place the consumer and his agent, the planter, with their slave-trading coadjutor upon the same platform, open to the same condemnation so far as they administer to the support of slavery.

That this desirable result may be attained, it is necessary that we, individually, labor diligently and faithfully—for there is no branch of the anti-slavery reform where individual agitation can be more advantageously employed than in the cause of abstinence; in this way the weakest of us may do something to promote it, as opportunities for introducing the subject among our friends and acquaintance are of frequent occurrence. A refusal to partake of food which is sweetened with slave sugar, if accompanied by our reasons for so doing, may promote a discussion that will awaken thoughts and feelings in the minds of others that will be a blessing to the cause of freedom, making rock-bound sympathies flow freely for the thirsting slave. Are not many of us sadly deficient in this respect? Do we not rest satisfied with a silent testimony, which is inefficient in its operation upon those around us, instead of urging it upon their notice whenever fit opportunity presents—showing both by our conversation and action, that we feel it to be truly an important subject and would have them so regard it.

Though abstinence is a mighty lever that can be effectually used for the overthrow of slavery, it is not, as many seem to suppose, the only one that can or should be brought to bear upon the system.—Consistency and duty to our fellow-man require not only that we should refuse to be partakers in the evil deeds of others, but that we should cry aloud and not suffer sin to rest upon our brother.

We have not unfrequently been told, that abstinence is an impossibility; that though we may flatter ourselves with the belief we have succeeded to a certain extent, and have in fact used none but goods produced by free labor; yet, even by so doing, we have given our support in some degree to the system of slavery. We are told that the commercial intercourse of the world has so intermingled the various products of the earth, that they have lost their individuality and have become but parts of a great whole, rendering it impossible to separate the gains of the various modes of labor, so as to enable us to give our support to one, without strengthening in some degree the others. To illustrate their position, we will suppose an individual case. A is a slaveholder who exchanges his cotton for the wool of B, and consigns it to C for sale. Now while D, who is an abstaining abolitionist, will neither purchase the cotton of A, while in his own possession, or after he has transferred it to B, yet he has no hesitancy in buying the wool of C, which we are told has become the representative of A's cotton, and thus E, while *apparently* abstaining, is *actually encouraging* the system of slave labor.

This may appear to some to be sound reasoning, but we regard it as a false position, and based upon the assumption that the cotton in question becomes valuable as a circulating medium, and loses its character of a staple commodity, the value of which is alone affected by the demand for it as an article of consumption. No matter how many hands it may pass through—or how many exchanges may have been effected by its agency—it does not in any degree affect the slave system, until the actual or prospective demand created by the consumer fixes its value as an article of consumption. In buying the wool of C, (no matter to whom it belongs) we simply encourage the wool business, and not the raising of the commodity for which the wool was exchanged. True, A, B, or C, whichever is the present owner of the wool, would of course try to obtain it on the most favorable terms, and, if he finds that the cotton he raises is in sufficient demand, he will set his slaves to work and plant another crop; so that it is not the purchaser of the wool who encourages slave labor, even though it may have been purchased of a slaveholder who exchanged it for goods of his own raising, but the buyer of the slave cotton, who, by the demand he creates, stamps it with a value as an article of exchange it could not otherwise obtain. So long, therefore, as E confines his purchases to free goods, we cannot perceive that he aids the consumption of, or increases the demand for, slave produce; but, on the contrary, he gives his aid to encourage free labor, by increasing the demand for, and consequent value of, its products.

Even were this objection of sufficient weight to apply to such cases as the one specified, there are many, very many cases where it could not be urged, where the articles are articles of luxury, not necessity, and could readily be dispensed with; or where they are purchased from the free producer, and have not at any time been bartered for slave goods. If those who urge this objection are really desirous of abstaining so far as it is clearly manifest to them that by so doing they withdraw their support from slavery, let them do it in cases such as we have last specified, where there can be no doubt as to the effect; and they will find the path to open before them, and the objections raised in a spirit of cavilling will entirely fade away or lessen to their sight.

A portion of the free labor Texas cotton, which was referred to in the last report of your committee, has arrived, and been purchased by them. We have not seen the article, as it has not yet reached the city, but are informed there is about one thousand dollars worth. The importer assures us it is of a superior quality, (which was conditioned for in the purchase,) and that its free-labor character is undoubted. His father, who resides in Texas, saw the cotton planted and gathered, and knows it to have been cultivated alone by freemen. So anxious was he to oblige your committee, and so highly did he respect their conscientious scruples, and those of their constituents, that though he had slave grown cotton ready for exportation at the time the free was shipped, he chose to keep it for another vessel rather than risk the mixture of the two kinds by sending them by the same conveyance. This, in addition to some North Carolina cotton which we have remaining on hand from a lot purchased in the spring, we expect to have immediately manufactured, having already made a contract to that effect. The statement furnished by our Committee on Manufactures we have appended to this report.*

In addition to the co-operation which it would seem we might naturally expect from avowed abolitionists, there is also another, and a large and influential class of our fellow-citizens, who, if they walked consistently with the faith they profess to hold, would be ranked among the most efficient supporters of the abstinence principle—we allude to the Society of Friends. A rule of their discipline prohibits their members from dealing in prize goods, or goods obtained by force or fraud from the enemy. To those acquainted with the peaceable character of the Society, and who know how much they suffered in property, in liberty, and even life, in former times, for the maintenance of their testimony against war, it must be at once obvious upon what principle was based the prohibitory clause referred to—a tender regard for the sacredness of human life and human rights, and a wish to do nothing that would in any degree sanction the horrid system that seeks to destroy them both

Who can deny that slavery is a war—an unceasing war of the most brutal and atrocious character? A war of the strong upon the weak—of the powerful upon the defenceless—of a government upon its own citizens! A war which spares neither infancy nor age, and alike makes captive the strength of manhood and woman's weakness; which is not satisfied with a conquest over the body, but would bind its shackles upon the soul. Turn to the page of history, go back to the musty records of Greece and Rome, and from the days of far-distant antiquity down to the present time, can we find recorded a foreign, civil, or servile war, which exceeds in atrocity, in cold-blooded inhumanity, that which is continually waged in this country by two hundred and fifty thousand slaveholders, against upwards of two millions of their slaves. Let those who doubt, turn to the bulletins of the South, and when they have learned to know "slavery as it is," let them compare the sickening details of the slaveholder's campaign, with those of other destroyers of their race.

And why was this war commenced, and why is it continued? It was commenced that the proud Anglo-Saxon might enslave their African victims, and after having fettered, the more easily rob them of their labor, and make prize goods of the proceeds of their industry; for if we regard slavery in its proper light, articles produced by the slave's toil are most assuredly prize goods, in the broadest meaning of the term.

A foreign vessel, laden with merchandise, and owned by a nation with whom we are at war, approaches our coast and is captured. The crew are for a little while detained in custody and then released; the cargo is retained by the captors, upon the principle that "to the victors belong the spoils." The goods are exposed for sale; who will buy?—"Not we," say the Society of Friends, "those goods were unjustly obtained—you rendered no equivalent for them—you are robbers—plunderers; we will not share with you in your iniquitous gains, nor in any way sanction a system which approves and invites such outrages upon our fellow-men." *This is the position Friends sustain in relation to prize goods, or goods captured from the enemy.*

Another vessel approaches our shore, not in time of war, for we are professedly at peace with the world. Hark! the lash—the clank of fetters—the scream of agony; it is a slaver! Under the cover of darkness she lands her cargo of human merchandise; the victims are quickly disposed of, and are set to work, some in the cotton and sugar fields, and others in the rice swamp. They toil without compensation—they are robbed of their labor, and held as savages hold *their* prisoners of war, subject to the lash, to torture and to death. The products of their industry are exposed for sale; who will buy our *Carolina* rice? who purchase our *Georgia* cotton? who our *Louisiana* sugar? "We," say the Society of Friends, "We will buy your cotton, sugar, and rice." And they *do* buy them, and their warehouses are stored with them, their looms manufacture a portion, and their vessels carry them to every part of the globe. *And this is the position Friends sustain in relation to the prize goods of slavery.* It is all done, too, without their seeming to be aware that they are violating the spirit, if not the letter, of their law prohibiting them from dealing in prize goods; and are sustaining the very principle—the principle of violence—which that part of the discipline was framed to repress.

To any reflecting mind it will be at once apparent, that these cases involve the same principle.—Let us run a parallel between them, and see which is the greater violation of the principle under consideration.

In the case first supposed, the losers had, if not an equal chance, at least a fair one, for capturing their opponents—they chose to risk the encounter, and lost; lost their liberty for a short time, and the goods for which they ran the risk. In the other case, they were the victims of treachery—seized at their own homes, and forcibly transported to a foreign land. The encounter was not of their seeking, nor were they prepared for defence. They were landed on our shores prisoners of war—of war undertaken at slavery's bidding. Not only did they lose the property they possessed, but were forever deprived of the power of accumulating other—for all they may acquire belongs to him who holds them prisoners. Nor are they allowed the privileges extended to prisoners of war by civilized nations; they are placed beyond the pale of international law, and subjected to a code formed to sustain the power and gratify the prejudices of their conquerors. They may not look forward to a return to their native land or the restoration of their liberty; the war waged against them will never end until death strikes off their shackles, and they bequeath their wrongs and their captivity to their descendants, who in their turn are fated to experience the cruelty, oppression, and licentiousness which characterises the war of slaveholders upon slaves.

What Friend, who consistently maintains his testimony against purchasing prize goods, can buy the prize goods taken in the slaveholder's war? And have they not beside, a rule enjoining upon them to do nothing to countenance or sustain the system of slavery?—and can they purchase slave produce, witout aiding and abetting the slaveholder in his oppression? Can they grow rich by trading in southern goods direct from the plantation, and think themselves guiltless in the sight of Him who hateth robbery for burnt offering, and who is emphatically the friend of the oppressed? Assuredly not! And he is an unworthy follower of Fox, whose conscience is so seared by gain, or his judgment blinded by a false expediency that he can thus countenance oppression and wink at cruelty and wrong. If Friends would have a character for consistency and rigid adherence to justice, they must more faithfully maintain their testimony against prize goods, and by abstaining from the use of slave produce, show that it is not a narrow construction of the letter of the testimony to which they look, but to the carrying out and establishment of the principle.

Abolitionists, too, who have been enabled to see the important bearing of the abstinence question on the entire system, must come up to the work with more vigor and zeal than they have heretofore manifested. We repeat, that much in this cause depends on faithful individual action; and we ardently desire that each and all of us may feel the responsibility that rests upon us, so that we may diligently labor for the conversion of those of our brethren who are tearing down with the one hand what they had built up with the other. That we may be thus useful, it is necessary that we should be careful ever to make our practice correspond with our profession, so that whether pleading with them, or with our slaveholding brethren, we shall feel that our hands are cleansed from the stain of slavery—that we have cast out the wedges of gold and the Babylonish vest that were hidden in our camp, and have purified ourselves by faithful obedience to the simple requirements of true and unadulterated abolitionism.

Finally, we would say, be of good cheer. Confident of the truth of our principles, and their ultimate triumph, let us not be discouraged by any temporary difficulties we may be called upon to encounter, but press steadily onward, turning neither to the right hand nor to the left—so shall we reap the rich reward of our toil in the consciousness of having done what we could for the redemption of the slave, and for the establishment of truth and justice in the earth.

SARAH PUGH,
President pro tem.

BENJAMIN S. JONES, *Sec'y.*
10th mo. 15, 1841.

* It is not deemed necessary to publish the Report of the Committee on Manufactures. It appears they have expended nearly $900 during the past year. Their present liabilities amount to $313 12, in addition to the sum now due for Texas cotton.

THE RIGHT OF SEARCH—SUPPRESSION OF THE SLAVE TRADE.

THE UNITED STATES AND ENGLAND.—The following are extracts from correspondence with Foreign Powers, not parties to conventions giving right of searching vessels suspected of slave trade, recently presented to both Houses of Parliament by command of Her Majesty:

MR. STEVENSON TO VISCOUNT PALMERSTON.

32, Upper Grosvenor-st. Nov. 13, 1840.
(Received Nov. 14.)

The undersigned, Envoy Extraordinary and Minister Plenipotentiary from the United States, has been instructed by his government to transmit to Lord Palmerston, Her Majesty's Principal Secretary of State for Foreign Affairs, the accompanying papers, containing the evidence of another unwarrantable search, detention, and ill-usage of an American vessel and her crew, on the coast of Africa, by one of Her Majesty's cruisers employed for the suppression of the slave trade, and which, in the opinion of the President, forms a proper subject for complaint and satisfactory retribution.

The following are the prominent facts of the case:

The American brig Douglas, of Duxbury, in Massachusetts, 210 tons burthen, and commanded by Alvin Baker, master, and William Arnold, mate, sailed from the Havana on the 5th of Aug. 1839, laden with a cargo of merchandise, and having sundry passengers on board, for the port of the river Bras.

That on the 31st of Oct. this brig, whilst pursuing her voyage, was boarded by Lieut. Segram, from Her Majesty's brigantine cruiser, the Termagant, with some of her crew, who proceeded forthwith to overhaul the ship's papers and passengers' passports; ordered the hatches which were closed to be broken open; the American flag, which was then flying, to be hauled down, and the vessel seized as a slaver.

That the captain's papers and log-book were then demanded, and taken on board the Termagant, and the Douglas committed to the charge of a master and crew from the British cruiser, who immediately ordered the sails to be set, and proceeded to sea.

At 6 o'clock, P. M. ten men were sent on board with arms and provisions, and the passengers taken to the Termagant, and both vessels then made sail, and stood to the westward.

That on the 23d of Oct. about daylight, the Termagant came alongside the Douglas, with the purser and one of her passengers, for stores and provisions, and then returned to the cruiser.

That from the 21st to the 26th of Oct. the American brig continued in charge of Her Majesty's cruiser, when they parted, and lost sight of each other, the brig, however, still continuing in possession of the officer and men from the Termagant.

That on the 29th, and to the westward of Popoe, on the African coast, the Termagant again appeared alongside of the Douglas, and hove to; sent the supercargo and purser on board, ordered Captain Baker on board the cruiser, and Lieut. Segram then delivered to him his papers, with permission to proceed on his voyage.

The passengers were also permitted to return to the Douglas, and the Termagant having taken her prize-crew and officer on board, the Douglas made all sail for the river Bras.

That on the 6th of Nov. the Douglas anchored in the Nun, (a river on the African coast) which she left on the 14th of Dec. and proceeded in ballast to Curacoa, where she arrived on the 22d Jan. 1840.

That on the 5th of Feb. she sailed from Curacoa with a cargo of salt for the Havana, which she reached on the 21st of that month.

That in the passage from the pestilential coast of Africa to Curacoa, the Douglas lost three of her crew, two American seamen—viz. Hamilton Day, of Providence, and Andrew Clough, of Boston; and Frederic Walton, a British subject, who were taken ill and died.

That the Douglas, at the time of her sailing from the Havana, was tight, staunch, and strong, had her hatches well caulked and covered, and was well and sufficiently manned, and provided with all things needful for her voyage, and was in that state when she was boarded and literally captured by the British cruiser.

Such are the facts detailed in the protest of the captain and mate, herewith transmitted, and which, it is presumed, can leave no doubt as to the unprovoked and flagrant character of the proceeding, or the reparation due to the rights of the United States, and the honor of her flag.

In presenting the subject to the notice of Her Majesty's government, it cannot be needful that the undersigned should do more than refer Lord Palmerston to the correspondence which has heretofore taken place between the two governments, and more especially to the three notes which the undersigned had the honor of addressing to his Lordship, under dates of 5th Feb. 15th of May, and 11th of Aug. last, and to express the painful regret which the government of the United States feels that the remonstrances which have been heretofore made should have proved unavailing in preventing the repetition of such abuses as those which have so repeatedly been made the subject of complaint against Her Majesty's naval officers.

Her Majesty's government cannot be insensible of the strong desire which the government of the United States, and the nation at large, feel in the complete annihilation of the slave trade.

The course pursued for the last thirty years is best calculated to mark the feelings and opinions of the government and people of the United States, in relation to a traffic now properly regarded by most civilized nations as alike repugnant to justice and humanity, and which, in relation to the United States, is not the less so to all the dictates of sound policy.

It is true that the American government have declined to become a party in treaties with other nations for the suppression of the slave trade. Although repeatedly urged by Her Majesty's government to do so, the United States have been forced to decline all conventional arrangements, by which the officers of ships of war of either country should have the right to board, search, or capture, or carry into foreign ports for adjudication, the vessels of each other engaged in the slave trade. Indeed, it may be well doubted, apart from other considerations, whether the constitutional powers of the American government would be competent to carry into effect those portions of the existing system so indispensably necessary to give it the character of just reciprocity.

These objections on the part of the United States have been repeatedly and frankly made known to Her Majesty's government, and are doubtless well understood by the British cabinet; and the more especially so, as it was an obstacle proceeding from the same principle which it is presumed prevented Great Britain herself from becoming formally a party to the holy alliance. It will not, however, be understood that the United States have been insensible to the friendly spirit of confidence with which these applications have been made on the part of Her Majesty's government, or that the United States have ceased to feel that strong solicitude for the total annihilation of the traffic, which has distinguished the whole course of their policy. On the contrary, having been the first to abolish, within the extent of their authority, the transportation of the natives of Africa into slavery, by prohibiting the introduction of slaves, and by punishing their own citizens for participating in the traffic; and having, moreover, taken the steps which it deemed to be proper to prevent the abuse of their flag by the subjects of other powers, the government of the United States cannot but feel sincere gratification at the progress made, by the efforts of other nations, for the general extinction of this odious traffic, and, consequently, undiminished solicitude, to give the fullest efficacy to their own laws and regulations on the subject.

They cannot, however, consent that the provisions of the treaties in force between Great Britain and other powers for its abolition, and to which they are not a party, should be made to operate upon the commerce and citizens of the United States. It cannot but be apparent to Her Majesty's government that these treaties are of a nature which cannot, and ought not, to be applied to the United States, under any restrictions or modifications whatever, and the more especially, as they have neither colonies, nor the means of carrying out those measures of maritime policy and surveillance which form the basis of these treaties, and are so indispensably necessary to their execution.

In withholding its assent, therefore, from the existing system, and abstaining from all conventional arrangements yielding the right of search to the armed vessels and cruisers of each other, Her Majesty's government must be sensible that the United States have been influenced alone by considerations arising out of the character of their institutions and policy, and that having taken the measures which it deemed to be expedient and proper in relation to this subject, the government of the United States can only leave to other nations to pursue freely the course which their judgment or policy may dictate, and in relation to which the United States certainly can have no disposition to interfere.

The undersigned has therefore been instructed, in presenting this case to Lord Palmerston's notice, again in the most earnest manner to assure his Lordship that these continued violations of the flag of the United States, and unprovoked wrongs inflicted by British cruisers upon the rights and property of its citizens, under whatever color or pretext, cannot longer be permitted by the government of the United States: and that he has accordingly been instructed to express to his Lordship the confident expectation of the President of the United States, that Her Majesty's government will not only at once recognize the propriety and justice of making prompt retribution for the unwarrantable conduct of Lieutenant Segram in the present case, but that it will take suitable and efficient means to prevent the future occurrence of all such abuses, involving as they often do, not only great private wrong and consequent injury to property and life, but calculated to interrupt that harmony, which it is for the advantage, as it is no doubt the desire of both Governments to preserve.

The undersigned prays Lord Palmerston to accept assurance of his distinguished consideration.

A. STEVENSON.

To the Rt. Hon. Viscount Palmerston, G. C. B.

VISCOUNT PALMERSTON TO MR. STEVENSON.

FOREIGN OFFICE, Dec. 8, 1840.

Sir,—I have to acknowledge the receipt of your

letter of the 10th instant, together with its enclosures, on the subject of the African slave trade, and I beg to express my thanks to you for the communication, and for the information it contains.

With reference to the suggestion contained in the papers enclosed by you, that blockade should be instituted at the Gallinas and at New Cess, as an effectual means of putting down the slave trade, I have much pleasure in acquainting you that a blockade has for some time past been regularly maintained at the Gallinas by Her Majesty's ship Wanderer, and by other vessels under the direction of its commander, and at New Cess by Her Majesty's ship Forester.

With reference to the supposition of the writer of the paper which you have sent me, that British cruisers abstain from taking vessels before they have slaves on board, in order that by capturing such vessels after they have taken their slaves on board the captors may get more prize money, I have to explain to you, that it is only since the passing of the act of 1839 that there has existed any legal authority to condemn Portuguese ships, detained for being equipped for slave trade, and not having slaves actually on board; and therefore until that act came into operation on the coast of Africa, Her Majesty's cruisers could not detain Portuguese slave vessels until they had actually taken their slaves on board; but with regard to Spanish vessels, the treaty of 1835 between Great Britain and Spain gave to the mixed British and Spanish commission a power to condemn slave vessels under the Spanish flag, if found equipped for the slave trade, even though they might have no slaves actually on board; and during the period which has elapsed since that treaty has been in operation Her Majesty's cruizers have taken, and sent in for adjudication, 85 Spanish slavers without slaves on board, and only 18 with slaves on board; and since the year 1835, Her Majesty's cruizers on the coast of Africa have detained and sent in for adjudication, 14 Brazilian vessels without slaves on board, and only 2 with slaves on board.

You will see, therefore, from these facts, that the writer of the paper in question is entirely mistaken, in supposing that the British cruizers on the coast of Africa look to profit, instead of the performance of their duty; and I have further to state, in proof of the zealous activity of the British cruizers, that all the slave vessels sent in for adjudication before any of the mixed commissioners, whether in Africa or in the West Indies, or in Brazil, have been detained and sent in by British cruizers, not one of those vessels having been detained by the cruizers or any of the other contracting parties to the treaties, under the stipulations of which those slave vessels were condemned. PALMERSTON.

A. Stevenson, Esq.

VISCOUNT PALMERSTON TO MR. FOX.

FOREIGN OFFICE, Dec. 17, 1840.

SIR—I received your despatch of the 1st of April last, and in compliance with the wish therein expressed, on the part of the United States Government, to be furnished with documentary evidence touching the facts disclosed in the case of the United States slave schooner Rebecca, I directed Her Majesty's commissioners to furnish me with any evidence in their possession on the points referred to; and I now transmit to you, for communication to the United States Government, a copy of a despatch from Her Majesty's commissioners, enclosing certified copies of papers connected with the case of the vessel above mentioned. PALMERSTON.

H. S. Fox, Esq. &c.

From the Ohio Free Press.

EFFECTS OF THIRD-PARTYISM.

In *Vermont* the popular vote for the Abolition ticket was 3,028. Besides these there were 248 scattering votes, most of which were probably given by abolitionists, who are opposed to political organization. The Emancipator distinguishes the two classes by the terms scatteration and concentration abolitionists. There being no election by the people of either Governor, Lieutenant Governor or Treasurer, the Legislature elected these officers. In that body the vote for Governor stood—

For Paine, (Whig)	147
" Smilie, (V. B.)	95
" Hutchinson, (Abolition)	9
Scattering and blanks,	4

The point to which we would direct the attention of abolitionists is the number of votes for Hutchinson, in the Legislature—only *nine.* We do not know the number of abolitionists in the Legislature of Vermont in years past, but judging from their acts we should conclude there must have been a majority in the last Assembly. None but abolitionists could pass such a law as that body did to prevent blacks from being taken into bondage under the claim of owing service. The resolutions of former years, too, show that for all practical purposes the Legislature of that State was sufficiently abolitionized. This is what the society has been aiming at for years. They tell us, abolitionize the Legislatures of the free States and Congress, and slavery must soon die.—In Vermont and Massachusetts this had been pretty effectually done, without the organization of a distinct political party. But this did not satisfy some of our leading abolitionists, because it was not done *in the name of abolition.* They must have a new party, that whatever is done to advance the principles of liberty might go to the credit of abolition. They got up their party and now where are they? From a *working* majority in a body, of 255 they are reduced to *nine* members. Here are the first fruits of third partyism. When the result of the election in our own State shall be fully known, we believe it will be found that there is some less of abolition strength in our Legislature in consequence of the same policy.

In the face of all that has been done for the cause of liberty by New-York and nearly all of the New-England States it is contended by third party men that nothing has been done, or can be done, unless it be done, exclusively in the name and to the credit of the abolition movement, and to this doctrine, virtually, they require their candidates to subscribe. No matter how thoroughly a man may be imbued with the love of liberty—no matter though he agree with them in every question that may require his official action—unless he will accept their nomination, on the single question of slavery he cannot receive their suffrages. On this principle they now propose to nominate a candidate for Governor of Ohio. In their haste to gain glory for their party they sacrifice the interest of their cause. There is an odium attached to the name of abolition which it does not deserve, which does not attach to their principles, apart from the name. Hence persons who are not identified with them in name, may, and do often, in their official capacity, do much for the cause. They are actuated by a love of liberty and justice. And is it not more to the credit of liberty and justice that men observe their precepts without the influence of party machinery than to do so because their party requires it? The first do willing homage to truth—they render a free-will offering.—The last *may* act from the same motive, but their party obligations detract from the merit of the act and from the credit it would otherwise confer upon the cause, because it is expected as the service to be performed in consideration of the honor conferred by the party.

From the Dublin Morning Register.

THE ANTI-SLAVERY CAUSE.

Amongst the subjects which engaged the attention of the great Anti-Slavery Convention held in London last year (to which philanthropists flocked from almost all quarters of the world), in seeking to trace and hunt out the monster, slavery, through all his haunts, was one which has since engaged an extensive field of inquiry, the results of which prove that its importance was not over-estimated. It was the query as to how far British capital and British enterprise were engaged in the support of the slave trade and slavery? During the sittings of the Convention, a committee was appointed, the result of whose hasty investigation showed that large quantities of cotton goods, of a particular fabric, solely used in barter for stolen Africans, on the coast of Africa, were manufactured in Manchester and Glasgow; while the great bulk of the gunpowder exported from Liverpool was for Africa; and that there existed no doubt that large quantities of shackles and manacles were manufactured in Birmingham, the avowed use of which, it was not until lately attempted to be concealed, was to confine the miserable victims of this infernal traffic during their march to the coast, and the middle passage.

There were also other and not less grave charges of English capital being largely engaged in mining companies, worked by slaves in Cuba and Brazil, and of the participation of British subjects, directly and indirectly, in the profits of the slave trade, otherwise.

In consequence of these startling disclosures, much attention has since been given to the subject. Mr. George Pilkington, better known as Captain Pilkington, the lecturer on peace, was requested by Joseph Sturge, Esq. and other warm friends of the negro, to proceed to South America, and enter into an investigation of some of the allegations. Since that time our countryman, Doctor Madden, has also visited the African coast, on a government mission, connected with the abolition of the slave trade. Both gentlemen have returned, and the result of their investigations united shows a fearful picture of British guilt, in continuing, in open violation of British law, and of every dictate of justice and humanity, to derive large profits from the accursed slave system. Our limits will not permit us to go at much length into detail, but we may state that it is proved beyond a doubt, that a number of mines in Cuba, and the Brazils, owned by British capitalists, are largely worked by slaves—that officers in her Majesty's army and navy, as well as individuals in the civil service, hold engagements in connection with those companies—that branches of English banking companies are either formed, or about to be formed, in those countries, where these mines are worked, obviously for the purpose of supplying funds to carry on the iniquitous slave traffic. To this catalogue, which could be greatly extended, we must add the appalling one, that there are grounds for knowing, that vessels have been built in England, and, it is feared, may be covertly prepared in English harbors, for this nefarious traffic.

From these sins Ireland is, we think—thank Heaven!—clear; but we are glad to see that the Hibernian Anti-Slavery Society are agitating the subject, and that a meeting was held at the Royal Exchange, on Wednesday evening last, in which the following petition was agreed to, to be forwarded to both houses of parliament. It is right, while we bear our testimony faithfully against American slavery, that home delinquencies should be brought to light:—

TO THE COMMONS AND PEERS OF THE UNITED KINGDOM, IN PARLIAMENT ASSEMBLED.

The Petition from a Public Meeting held in the Royal Exchange, Dublin,

"RESPECTFULLY SHEWETH—That your petitioners approach you with the mournful conviction that, notwithstanding the abolition of the slave trade by the British legislature in 1808, it has vastly increased since that period, not only in extent, but in the dreadful atrocities which are practised on its victims; and they are fully and painfully convinced, that British capital and British enterprise are among the main supports of the iniquitous system.

As evidence of this your petitioners refer to the facts—that several companies have been formed in England, carrying on their operations in the Brazils and Cuba, which have their mines worked principally by slaves, the greater part of whom, in additional aggravation, have been illicitly imported, since such importation has been declared piratical—that officers in the British army and navy, as well as in the civil service, are connected with, and engaged in, these mines—that branches of English banking companies are formed, or about to be formed, in these countries where the mines are situated, evidently for supplying means to carry on the slave trade—that enormous quantities of goods are manufactured in England, which are used solely in the slave trade—that fetters and shackles are manufactured there for a similar purpose—and that there is good reason to believe that vessels have been built and prepared in ports in England purposely as slave ships.

Your petitioners feel it to be their duty to bring these deeply disgraced facts before your notice—they earnestly urge them on your attention. They believe that so long as slavery exists, it will be in vain to seek to put an end to the slave trade.

Signed on behalf of the meeting.

RICHARD D. WEBB, Chairman.

29th September, 1841.

NEGROES—JAMAICA.

The Kingston, Jamaica, Journal of the 16th October, contains the proceedings of a public meeting, held in the Court House of St. George, to take into consideration the state of the country, consequent upon the emancipation of the slaves; and a sorry picture is drawn. It is said that the emancipation in Jamaica led to great speculation in sugar colonies where slavery is allowed, and consequently, evil resulted to the free colonies. After speaking of the increase of slavery in Brazil, it is added:—

Porto Rico made still greater exertions, for in four years the amount of the crops were doubled, being in 1836, 498,000, and in 1840, 1,000,000 cwts. The slave trade of the Brazils increased with such vigor, after our emancipation act passed, that from 1836 to 1839, no less than 400,000 slaves were imported into the Portuguese settlement, whilst the British colonies are lying prostrate for want of laborers for hire.

With such facts before us, the equalization of duties upon foreign sugar and coffee at this crisis of our agricultural distress, would be the signal for the immediate desertion of our profitless estates, and the final abandonment of this island as an exporting colony.

There is but one way to meet the difficulties arising from the deficiency of West India produce, with justice to us and to the cause of freedom—that is, by promptly introducing an abundant population of free recompensed African laborers, in connexion with European immigration. Government have it in their power, by bold and decisive efforts, to restore the former cultivation of the colonies in two or three years, so as not only to supply the market abundantly with cheap produce, but also to make them work out the extreme of emancipation in the western world, by the example of their prosperity and exertions.

Another resolution proposes a petition to the Queen, for liberty to introduce free laborers from Africa, and "opening an honorable and direct intercourse between the West Indies and Africa, under the auspices of Government, it would give a positive death-blow to the slave trade, and might be the means, under Divine Providence, of eventually civilizing and evangelizing a fourth quarter of the globe, distinguished for nothing but abject debasement, and dark heathen idolatry."—*United States Gazette, Nov.* 10.

TREATY WITH PORTUGAL.

A new treaty with Portugal has recently been published. It was negotiated by Mr. Kavanah, was signed at Lisbon, August 26th, 1841, and the ratifications exchanged at Washington, April 22d, 1841. Its provisions confirm the doctrine we have often laid down with regard to the surrender of slaves, to wit: that the surrender of slaves from one nation to another, whether fugitives, or carried off by force, or driven by stress of weather, is a practice that has never been recognized as obligatory by international law, and has never entered into the treaty arrangements of civilized powers. This treaty, made between two slaveholding powers, contains the most ample mutual concessions for the safety and freedom of the subjects of each in the dominions of the other—"the same security and protection as natives of the country," and also for the humane treatment of those who may be forced by the perils of the seas to seek a refuge in the ports of the other country, that "they shall be received and treated with humanity, giving to them all favor, facility and protection for repairing their ships, procuring provisions and placing themselves in a situation to continue their voyage, without obstacle or hindrance of any kind;" and further, that in case of deserters from ships of war or merchant vessels, the consuls shall apply to the proper "tribunals, judges, and officers, and shall, in writing, demand the said deserters, proving, by the exhibition of the registers of the vessel, the rolls of the crews, or by any other official document, that such individuals formed part of the crew; and, this reclamation being thus substantiated the surrender shall be made without delay." But there is not a word about the surrender of slaves.—And yet, both the Democratic and Whig parties of this country are pledged to insist upon it, that England is introducing a new principle into the laws of nations, because she will not allow the law of slavery in the State of Virginia to be paramount on British soil to the old Law of Habeas Corpus. And this sapient republic is wondering why its *real* interests, involved in controversy with Great Britain, do not seem to make any progress towards settlement, while the attention of five successive pro-slavery administrations, since the last war, has been occupied in attempting to force this horrid absurdity down the throat of John Bull.—*Emancipator.*

BE CAREFUL OF YOUR STATEMENTS.

There is no class of writers and editors, and public speakers on whom it is more incumbent to be careful in their statements than abolitionists, because there is no class who have such astounding facts to bring forth, requiring so much personal credit to make them believed, and there is no class who have to labor under such an inexorable prejudice, making them liable to such unrelenting condemnation if they fall into the slightest error.—*Emancipator.*

Communications.

LETTER FROM INCREASE J. SMITH.

HINGHAM, Nov. 8, 1841.

MESSRS. EDITORS:

I have been desirous, for some time, of writing something for the Anti-Slavery Standard, in part, to express my satisfaction with the paper, and in part, to say something in aid of the cause, which it so faithfully and ably defends. I have had nothing, however, to communicate in aid of the cause, until now. Now I can say a few words of encouragement for old Hingham. It is a stiff old place, I acknowledge. The people are very *set* in their way. But they have kind feelings, a good measure of intelligence, and mean on the whole to do, at the least, *pretty nearly right.* For honesty, strict honesty, in their pecuniary affairs, they will, I believe, bear a favorable comparison with any town in the Commonwealth. They are capable, too, of being excited, and of being "zealously affected in a good cause." No town, perhaps, in the United States, has done more, in proportion to its population, for the suppression of intemperance among its inhabitants, during the last six months, than Hingham; and no one probably has done it more judiciously, or with kinder feelings. On this subject, it is a *regenerated* place. They that were dead, are alive again; they that were lost, are found. The inebriate has reinstated himself in his manhood, and gone forth the apostle of temperance; and the vender of the Circean cup has swept from his counter the instruments of unholy gain, and now speaks, even from Moses's seat, "of righteousness, temperance, and judgment to come."

A people that can be thus moved in the cause of temperance, might, one would suppose, be moved also in the cause of the slave, if they could be made to see his case as it really is, and to feel how much they themselves are accountable for his unhappy condition. But, until recently, the slave has been too far off. They have not made his case their own. They have scarcely deemed him a human being. Their regard for property has blinded them as to its foundations, and they can see no difference between property in a horse, and property in a man. Some of them belong to the class of your *quiet men,* and do not like to be troubled on the subject; others to that of your *cautious, prudent men,* who require some higher assurance than the voice of God within, that *the right will be always safe,* and *the wrong always dangerous;* and a few there may be, perchance, who know little, and care less, about the subject. To the fact that they are responsible, highly responsible, for the existence of slavery in our land, they have tried extremely hard to shut their eyes; but light is of God, and penetrates where it listeth; and even *this fact* is seen, though dimly as yet, by many of our people.

I have said that, until recently, the slave has been too far off. Recently he has been with us, and pleaded his own cause. On Thursday of last week, the Old Colony Anti-Slavery Society held its Quarterly meeting in this place. Many of the most active abolitionists in this vicinity were present, and did justice to themselves and to the cause. We had a very good house in the afternoon, and in the evening the house was well filled with an attentive audience. Opposition has been roused, of course; but a deep interest has also been excited in the subject. How could it be otherwise? What audience could see what they saw, and hear what they heard, and not feel too deeply for utterance? What a scene in a New England church, crowded with New England freemen! Why, the poet says of our dear New England,

> "Thou art the firm, unshaken rock,
> On which we rest;
> And, rising from thy hardy stock,
> Thy sons, the tyrant's frown shall mock,
> And slavery's galling chains unlock,
> And free the oppressed."

Free the oppressed, indeed! And who stood before you, ye hardy yeomen, calling upon you to redeem the pledge which your prophetic bard has given on your behalf? Heard ye not the clanking of the chain, as Douglas thrilled you with his eloquence? Felt ye no compunction for your apathy in the cause of the slave?—Saw ye any *reason* for your prejudice against color, on the ground of intellectual endowments? Felt ye not abashed and humbled before Almighty God, at the picture he presented of northern and southern Christianity—at the impious mockery which goes up to heaven, daily and weekly, from one extremity of the land to the other? Felt ye no retchings at the stomach, no fainting at the heart, no knocking at the door of conscience, as he presented to you the hypocritical *Christian* minister, preaching to the poor ignorant slaves, and illustrating to them the wisdom and goodness of God in adapting means to their end? What if ye *do* say, "Give us a voucher for Douglas's veracity—we know not that his testimony is true."—I answer, the picture does not depend upon his veracity. It *must* be true, from the very nature of the case. Such preaching is the only preaching that slavery can tolerate; such illustrations are the only ones which will keep the truth out from the slave's mind.

And what felt ye when Lunsford Lane, in his native dignity of stature and of soul, made to you his simple statement?—that ye have nothing to do with slavery? that the Constitution—the "bond" by which ye profess so scrupulously to be bound—secures to "the citizens of each State, all privileges and immunities of citizens in the several States?" Does the Constitution describe the different shades of color which shall be requisite to entitle a man to citizenship? Is there a word or a sentence in the whole instrument, by which the existence of slavery could be discovered, did we not know, previously to reading it, its existence and character? And was it not made manifest to you that the Constitution has been made a nullity, a scoff and a by-word, wherever it has interfered with slavery? Talk about the security which our Constitution gives to man, *as such!*—it is sheer mockery. There is no such thing. I am thankful, however, that you have had this opportunity of seeing the *working* of slave laws; and I am thankful, also, that your hearts were moved to compassion, and that you answered so generously the appeal which was made to you. But here I am taken aback even in my feelings of joy at your generosity. Lunsford Lane's case is but one of nearly three millions of our brethren, who, aside from some personal considerations, have equal claims upon our compassion and our generosity. Are we able to abide the test and pay the purchase? Judge ye for yourselves.

The foregoing remarks I have written as an introduction to the resolutions which were passed at our meeting. The resolutions were fully and ably discussed by May, Garrison, Sprague, Collins, Douglas, Davis, Quincy, and others, and passed, except one series referring to political action, unanimously; and that series with but one dissenting voice. These remarks I have made on my own private responsibility. The resolutions I communicate officially, as Secretary pro tem. of the meeting. In strictness I am bound by a vote of the meeting to communicate its records to your paper, and two others.—But from a pressure of business, I am unable to copy all the records the third time, and the resolutions are all that are important to the public.

I hope these resolutions will help to bear aloft the Standard, till the principles which it advocates shall be acknowledged and practiced throughout our land, by *all* the inhabitants thereof.

INCREASE S. SMITH.

Resolved, That our main dependence, under God, for the overthrow of slavery, is *moral* suasion, and the dissemination of our principles; and, relying on the promises of God's word for success, undeterred by legislative proscription or ecclesiastical anathemas, we will continue to press the truth upon the hearts and consciences of slaveholders and their apologists, as opportunity affords, until "liberty shall be proclaimed throughout the land unto all the inhabitants thereof."

Resolved, That the cry raised, "that the measures of the abolitionists tend to a dissolution of the Union"—is without foundation; that the institution of slavery is the stone of stumbling and rock of offence, which is dashing in pieces our liberties; and those only are the true friends of our country, who are seeking its speedy and peaceful abolition.

Whereas, The State election is at hand, and abolitionists will be called upon to test their principles at the polls; and whereas, many abolitionists at the last election abandoned their principles and were instrumental in placing at the head of this nation a slaveholder, and otherwise "bowed the knee to the dark spirit of slavery;" and whereas, such conduct is traitorous to the slave, and a betrayal of his cause into the hands of the enemy,—Therefore,

Resolved, That we earnestly call upon abolitionists to be consistent, and by their love of justice and humanity, to throw aside the shackles of party, to remember the slave at the ballot-box, and to vote for such only as are known to be his true and tried friends.

Resolved, That we cannot regard those professed abolitionists as the true friends of our cause, who will suffer their party predilections to outweigh their love for the slave, or permit for a moment the question of banks and sub-treasuries to be put in competition with the claims of justice and humanity, and the laws of God.

Resolved, That any professed abolitionist who will vote for a pro-slavery man, under any circumstances, knowing him to be such, is recreant to his profession, and false to his principles.

Resolved, That the balance of power in this State is in the hands of abolitionists, and if they are true to their principles, the offices will be filled by abolitionists without the aid of the third political party.

Resolved, That it is recommended to the several towns in this county, to take prompt and decided measures to circulate the petitions issued by the State Society.

Resolved, That the answer to the oft repeated question, "What has the North to do with slavery," is in the history of almost every day's proceedings, in the mobocratic and ferocious conduct of the inhabitants of Cincinnati, the destruction of the press of the Philanthropist, and the persecution of the colored people of that city, and the brutal outrages committed upon persons travelling on our railroads, on account of their complexion, and upon white persons for daring to remonstrate; the criminal silence and indifference manifested by ministers and rulers in Church and State,—of all which, *slavery is the cause.*

Resolved, That the prejudice that prevails so extensively in this country against the colored people, is cruel and malignant, utterly at variance with Christianity, in direct violation of the word of God, and justly subjects this nation to the scoffs and reproaches of the civilized world.

Resolved, That the commands, "open thy mouth for the dumb; judge righteously; plead the cause of the poor and needy"—are among the plain and positive injunctions of the Bible, and that all who refuse or neglect to obey them, especially professed ministers and churches of Jesus Christ, have no title to the name of *Christians,* and are in the condemnation of those who "pay tithes of mint, annise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."

PLYMOUTH COUNTY ANTI-SLAVERY SOCIETY.

BOSTON, November 5, 1841.

My Dear Friend:—

I think it will give you pleasure to hear of the very interesting anti-slavery meeting I attended yesterday. It was the Quarterly meeting of the Plymouth County Society, held in Hingham, a town which you doubtless remember as distinguished for its natural beauty, as well as for the refinement and intelligence of many of its inhabitants. A much larger number than I had previously supposed enjoy a distinction more honorable than any that intelligence or refinement can confer;—they are the uncompromising friends of that portion of their fellow-beings, who are condemned to ignorance and barbarism by the laws and religion of the country; and in their endeavors to elevate these to an equality with themselves, they evince their best claim to real refinement and true intelligence.

The meeting, convened in the Baptist church, commenced at one o'clock, P. M. and continued through the evening. S. J. May, the President, was in the Chair; and in the absence of the Secretary, Mr. Smith, of Hingham, was appointed Secretary *pro tem.* In the afternoon, the meeting was respectable in point of numbers, though of course not as large as it should have been. A warm-hearted, earnest prayer was offered by Mr. Spear, recently of New Bedford—the same who succeeded, at much personal sacrifice, in rescuing the slave girl, Lucy Fagin, from the power of Ludlam, her pro tempore master. A man who has given such evidence of his sincerity, may well feel freedom to pray; but it is no wonder that those who refuse to do anything else *but* pray, find, when, to avoid deserved censure, they attempt it, they cannot even do that. I am glad this is so, that thus their heartlessness shall be made apparent to all; but indeed, how could it be otherwise? Except, in a few cases of rare hypocrisy, a man's conduct must influence his petitions. Sinning *will* make us leave praying—real praying, I mean—that which God recognizes as such; and the man who, in every-day-life, apologises for slavery, will not be ashamed to say in prayer, as did the Rev. Mr. Malcolm, in the presence of a Boston auditory, some few years since, "we deplore *slavery in the abstract.*"—You have heard the story of the man in Congress, who, when it was represented to him that his speeches were so intolerably dull as to drive the other members from the House, and that thus he might be altogether deprived of hearers, replied, he cared very little whether it were so or not; *he* was talking to Buncome, (meaning his own constituency.) Now, I think there *is* such a thing as *praying to Buncome;* and viewed in this light, Mr. Malcolm's prayers may have produced their desired effect, as he has, I believe, been transplanted to a southern soil.—If I mistake not, he is the President of a Kentucky college.

The first resolution, recognizing moral suasion as the instrumentality through which abolitionists proposed to accomplish their work, was advocated in an eloquent and convincing manner, by Edmund Quincy, Frederic Douglas, and the venerable Seth Sprague, of Duxbury. The second resolution involved a denial of the charge so often made, that anti-slavery measures have a tendency to dissolve the Union. It was shown, on the contrary, that their influence was most powerfully conservative. Remarks were offered by Messrs. Davis, Quincy, Spear, and Douglas. Mr. Davis is a Universalist clergyman, recently settled in Hingham, and is, I was told, a decided abolitionist. Indeed, without other information, I should have known it from his speech. He has a wide field of usefulness before him, for his predecessors have been all pro-slavery men, and it is not, therefore, probable, that his parish can be in a very enlightened state. His remarks were sensible and judicious. Mr. Quincy spoke in an eloquent and impassioned manner, as he usually does, when his remarks are extemporaneous. Mr. Spear, through the instrumentality of a mere statement of facts, produced a great effect, and created much sympathy throughout the house.

Lunsford Lane, whose case was given in the Liberator a few weeks since, was present, for the purpose of obtaining help in the purchase of his family; and as Mr. Spear detailed the circumstances, he pointed to Lane, and asked, what cared that man, whose wife and children were in slavery, for the continuance of the Union, if in that union were involved the continuance of slavery?—The audience, while looking upon Lane's melancholy, though calm face, were better prepared to appreciate the value of the Union, if indeed, as the pro-slavery world alledged, it be based upon slavery. Douglas demanded, with much rigor, the annihilation of the union between the northern and southern church, and described with much power of sarcasm the spurious piety of both.

The question of taking up a collection for Lane, was now introduced. Mr. Collins, the General Agent of the Massachusetts Society, though exhibiting the deepest sympathy for Lane's condition, yet felt it his duty to bear a testimony against the purchase, (or to use a word more agreeable to abolition ears) the *ransoming* of slaves by abolitionists. Every slave who ran away, he remarked, depreciated the value of slaves in the market, but every purchase of a slave increased it. He felt much for Lane, but no more than for the brothers and sisters of Douglas, who were yet in bondage,—no more than for a poor fugitive with whom he had conversed the day previous,—no more than for the millions still groaning in slavery. He could not in justice to these, refrain from testifying against the purchase of slaves by abolitionists. At least, let those who raised the outcry of "compensation," be the persons to act on their own theory. Mr. May followed in the same strain; but he ended, characteristically enough, by declaring that he did not know as he could help contributing something for Lane's assistance. At this juncture, a good deal of cogitation seemed to be going on in the house. A friend near me whispered, "But I would buy my own wife and children, were they in slavery, why should I not help Lane buy his?" "Yes," I replied, (for I knew the brother, though the best of abolitionists, was not a non-resistant,) "and you would fight, too, for the liberty of your wife and children, and yet you have said you will not fight for the slaves." As I certainly could not blame Lunsford for his course, and as with equal certainty, I admitted the truth of the reasoning of Collins and May, I endeavored to disentangle my ideas, by querying whether it might not be allowable and right, for Lane to do that, in his relation of husband and father, which, as an abolitionist simply, by no means devolved on him. It was decided, that in the evening, a collection should be taken up, not for the Plymouth Society, but directly for Lane, and without any endorsement by said Society, of the scheme of purchasing slaves, generally. The subject of petitioning was taken up, and remarks made by Messrs. May and Collins.

At half-past five, the meeting adjourned. A most courteous invitation was given to all present to repair to Willard Hall, where tea, coffee, and a great variety of other refreshments had been prepared. The hall is a spacious and lofty one, and was well lighted, and well warmed. The tables were arranged with much taste and elegance, and no hurry or confusion prevailed, though there must have been two hundred, or more, present. Our Pennsylvania friends will be glad to learn that one table was furnished with free-labor produce, alone. At the close of the repast, a few words of thanks and acknowledgment of the kindness of our Hingham friends, were uttered by Messrs. Sprague and Garrison, and a song in imitation of "The Sea!" sung with much animation by Mr. Jaenis Lincoln.

We adjourned to the meeting-house, between six and seven. The house was completely thronged. Lunsford Lane told his story in such a manner as to force conviction of its truth, on the minds of all present. He has bought one child, a little girl, for the sum of $250, and she is now in New-York. The bill of sale was read aloud, and as I listened, I could not help wondering that some persons should be so very sensitive, in regard to the inculcation of non-resistance principles. If ever northern people shall come to see the crime of slaveholding in all its fearful enormity, I think something of these principles will be needed to restrain their indignation within just and merciful bounds. Pardon me; I do not *mean* "to sift in," but I felt my cheek burn in such a manner that I was thankful that, to say the least, I was *convinced* of the truth of peace principles. After Lane sat down, Garrison spoke with righteous indignation of that system under which a man should dare to assert in a legal instrument, his determination to defend, *for the sum of* $250, a man's title to his own child. The collection for Lane amounted to between twenty and thirty dollars, thirteen more having been previously collected. A sum, the precise amount of which I do not remember, was collected to defray the expenses of the Society. I regret to say that the Baptist church was *hired* for the occasion. I pity a professedly Christian congregation, who, under ordinary circumstances, can receive money for the use of a house *dedicated* to Him who came to deliver the captive, and to break every yoke.

Several resolutions, affirming the duty of voters, were discussed at length, by Messrs. Sprague, Garrison and others. One man withdrew from the Society, because, as he justly remarked, the resolutions censured him for voting for Harrison and Tyler, which act, he thanked God, he had performed. Incidentally, the third party scheme was alluded to, and the prominent objections urged in a dispassionate and convincing manner. It has been said there was an accession of feeling in favor of third party in other parts of the State. Not a particle of it was visible here; but the resolutions affirming the negative duty of abolitionists, were passed with entire unanimity. Garrison, Douglas, and Quincy, spoke admirably with regard to prejudice against color, detailing some of the circumstances connected with the Eastern Railroad outrage. A large proportion of the assembly rose in favor of the resolution condemning this prejudice as wicked and unnatural.

A resolution condemning the pro-slavery church and clergy, was introduced too late for the discussion which its importance demanded. Garrison and Quincy each spoke for a few moments on this subject, the latter in particular, with great solemnity and fervor.

The hymn "Be thou, Oh God, exalted high," was sung by the whole assembly, and we then adjourned, thankful for the past, and strengthened for the future.

Most truly yours, A.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. XLIII.

Phebe Numbers was a slave to Charles Buckmaster, of the State of Maryland, whose daughter married Charles Hamm, of the same place. At the time of their marriage, he gave Phebe to his daughter, with the understanding that she was to be free at his death, which took place a few years after their marriage, when she was set at liberty, agreeably with the request of her old master. Phebe married, and lived with her husband in a small house near the residence of Charles Hamm. In the course of a few years, (in 1826,) Phebe went to Philadelphia, to make a visit to her sister, who resided in that city, taking her two children with her. Both the children being born after the decease of her old master, were free. They had been in Philadelphia but a few days, when she concluded to return home, and went to Pine-st. wharf to look for a vessel, in which she might get a passage, where she met Charles Hamm. As soon as he saw her, he arrested her as his slave; but knowing that he had no legal claim upon her, she refused to go with him; in consequence of which, he fell upon and beat and shamefully abused her in the public streets, insisting upon his right to compel her to go with him. A considerable crowd had collected, and they followed Hamm and Phebe, her children being with her, until they had proceeded as far as Second-street, a few doors below Pine-street, when Phebe seeing a cellar door open, ran down the cellar with her two children. They were small—the oldest not being more than six years of age. Hamm had become alarmed, from an apprehension that the people, who had collected on the occasion, would wrest his *property* from him. As soon as Phebe and her children entered the cellar, Hamm shut the door and stood upon it.

While matters were thus circumstanced, several colored people called upon me, and I immediately hastened to the place where Phebe and her children were prisoners, and found Hamm standing on the cellar door, as above mentioned. I inquired of him by what authority he kept the woman and her children confined in that cellar. He informed me that they were his slaves. I asked his permission to speak to them, but he peremptorily refused. I then took hold of his arm and led him off the cellar door, and went down into it, when he immediately shut the door, and again took his stand upon it. This cellar was opposite the market; and as soon as the butchers, of whom there were many there, heard that I was shut up in the cellar, they came running out of the market, and unceremoniously removed Hamm from it, and Phebe and her two children, with myself, soon made our appearance in the street. I then told Hamm where I lived, and that I should take the woman and her children home with me, and if he had any claim upon them, he would find them there; and directing the woman to follow me, went home with them, followed by the crowd.

After I had taken her home, and had heard her story, I applied to John Binns, an alderman, and procured a warrant, and when Hamm came to look after his slaves, as he termed them, I had him arrested, taken to the magistrate, and after considerable difficulty, he procured bail to appear at Court to answer to a charge of assault and battery committed upon the woman. Reuben Gilder, a saddler, who had a few years before come from his neighborhood, became his security.

Charles Buckmaster, the younger, and brother to Hamm's wife, called upon me, and confirmed Phebe's statement. A habeas corpus was obtained, and Phebe and her children were taken before the Mayor's court, which was then in session. David Paul Brown appeared as counsel for Phebe and her children, and —— —— on behalf of the claimant, who now abandoned his claim to the mother, but contended that the children were his property, as she had not been manumitted in the usual way, by a written instrument. He also contended, that he had a right to her, if he chose to enforce it; for although his father-in-law might at one time have intended to manumit her, yet he had not done so in legal form.

Charles Buckmaster, junior, was examined as a witness in the case, and he stated that he knew that it was his father's intention that Phebe should be free at his death, and that Charles Hamm was cognizant of that fact, and had acted accordingly, by permitting her to leave his service and live with her husband. After this case had occupied the attention of the court several hours, Hamm became alarmed on account of his treatment of Phebe, and by the advice of his attorney proposed a compromise. This was agreed to; and upon his offering to abandon his claim to the children, it was stipulated that the suit against him for assault and battery, should be dismissed.

The matter being thus adjusted, the court, by the consent of the parties, decided that the children were free, and they, with their mother, were accordingly set at liberty.

Phebe not thinking herself safe in Delaware, remained in Philadelphia, where she continued to reside, and having experienced much kindness from George Robinson and his family, as well as from many others, she called the next child of which she was the mother, Isaac George Tobias Numbers, as a mark of respect for her benefactors.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 18, 1841.



COURAGE AND PATIENCE.

With these as watchwords, the reformer need fear nothing—without them, he may fear everything. Faintness of heart forebodes certain defeat, but courage, after faith, united with patience, already holds victory in its grasp. Do we possess these indispensable virtues? Is our confidence in the legislative wisdom of the Creator, unreserved? *Dare* we believe it to be higher and better than human wisdom? Dare we allow it to take precedence of the injunctions of Synods, Assemblies, and Yearly meetings? Do we possess the courage to discard these, when they conflict with the obligations of truth and justice? This courage, we *must have.* We are *cowards,* if we have it not. No chains are more absolute, no fetters more galling, than those which sect has bound for ages, and still binds on the human soul; nor is any slavery so abject as that of man's immortal spirit, when thus chained and fettered. As the destiny of the soul is higher than that of the body, so is its bondage more fearful—fraught with deeper and more lasting injuries. There is no disgrace in involuntary chains; but those of the mind are voluntary, and reflect burning shame on the wearer. While the body is ground to earth in the prison-house, the spirit may soar aloft in liberty and light—it may enjoy the fullest freedom, and immeasurably alleviate bodily pain; but what is bodily freedom, without spiritual? It is, as shadow to substance—as matter to the soul.

Nothing does our age so much need, as courage to break fetters. We must cast loose from the old anchorage ground of past centuries, and avail ourselves of the broad light that truth sheds upon our path. We must cease to follow blindly in the footsteps of "our fathers." The mass of people seem to think it the safer path, because it has been tried! Let us be warned by the force of hereditary influences, to make this a reason for closer examination. The cowardice that prevents a man from deviating from a beaten track, is frequently mistaken for prudence. More justly may it be likened to the folly that prompted the miller's boy to empty the corn out of one end of his sack, and replace the *stone* that had been used by his father. Is not this an apt similitude of the moral cowardice that prevails in general society? And no where is that cowardice more openly exhibited, than in the professedly Christian churches of our country. It is strenuously enforced by teachers, and avowed ministers of the gospel, whose especial duty it should be, to promote diligent search and inquiry into every thing affecting human happiness.

Fear, and doubt, and hesitation, form no part of truly Christian character; but how eminently in such character, shine *courage,* perseverance, and unwearied toil! Courage is the product of faith—the fruit of reliance on the established laws of the Creator. The man of steadfast faith in principles, is never seen to shrink, or to give back because of obstacles: they incite him to renewed efforts, and give glory to his triumphs. We believe there are thousands of abolitionists who may attest this truth in their own experience; as the formidable powers of slavery are concentrating, and rallying in utmost strength, their energies are invigorated, and their courage, ever keeping pace with reliance on the Divine hand, is renewed accordingly. Never was fear more fully cast out from the hearts of abolitionists, than when they saw the right of petition contemned by the National Congress, and their printing presses destroyed by infuriated mobs. The light of their own burning halls, has enabled them to see, more clearly, the path of duty, and made them more willing and determined to fight on to the end.

"Despair . . . . makes wicked men be bold."

When the spirit of slavery resorts to acts of extreme lawlessness, it pictures forth its own despair. It shows no longer, the cool self-possession of a combatant conscious of superior skill and strength. Defeat already lowers over it.

Let us have also the courage to be *patient.* We have thought that patience might be considered as the highest order of courage, in the reformer. Many who have stood firm, and breasted the surges of oppression in the heat of battle, have afterwards become wearied with the duration of the contest, and retired from the field. They seem to forget that conviction, the only solid basis of reform, is the work of time. They overlook, also, the teachings of history. Opinions and theories, are almost indelibly impressed upon the adult mind. As a general fact, these will be lost only with the generation that holds them. It is to the young mind, while yet unprejudiced, and susceptible to the impressions of truth and nature, that we must look for the great victory to be achieved. There we must diligently sow the good seed, and the manhood that springs therefrom, cannot fail to wrest humanity from the iron grasp of slavery.

There is high courage in a patient endurance of disappointments. The efforts of abolitionists to promote sound views of human liberty, have been foiled, and despised, and temporarily defeated. Persecution in almost every form, has been visited on their devoted heads.—

The stream of social happiness has been poisoned by the breath of calumny, and many of the dearest ties of life touched with untimely blight. There is, indeed, lofty courage in patiently enduring such trials, and in cheerful submission to the sacrifices that are daily required at our hands. More earnestly than ever, let us prize and practice the twin virtues of Courage and Patience.—G.

THE LIBERTY PARTY.

We learn from an authentic source, that a large proportion of the votes cast for the liberty ticket, in Philadelphia, and several of the adjacent counties, were by opponents of the third party; and while so voting, they declared their hostility to that measure. Temporary expediency was the ground on which they acted. The number of votes for the ticket is, therefore, not an accurate indication of the strength of the party. It would be still further from the truth, to assume the number of votes cast to be in any wise indicative of the whole number of abolitionists. We know, that in some districts of country, such is very far from being the fact; and it is our belief that but a small proportion of the great body of abolitionists at the North, consider the political scheme feasible, or sound. The party journals claim a great increase since previous elections, and assume this to be somewhat demonstrative of future growth—undoubtedly a great error. We are content to wait for time to disprove so much, as time only, can.—Meanwhile, experience must show the futility of all efforts to base political party on an isolated principle.—Thomas Earle saw this, when he refused to accept the nomination of Vice President, unless the whole democratic ground should be incorporated with abolition. He has left the third party, because it has failed to occupy that ground; and the third party left *him*, because he was true to what he conceived to be real democracy. He holds on to political action, without any material change of opinion, that we are aware of.

Having observed, in a recent letter from Gerrit Smith to the Madison County Abolitionist, a statement to the effect that Joseph C. Hathaway had become friendly to the liberty party, we take this opportunity to correct the error. His views are unchanged, being entirely adverse to it. We suppose the error to be merely accidental on the part of friend Smith.—G.

LETTER FROM THE EDITOR.

NORTHAMPTON, Nov. 9th, 1841.

DEAR FRIEND:

Mount Tom looks at me gray and cold in the distance; at his feet lies a white mantle, which the snow-spirit dropped as she passed through the valley yesterday; all around me is wood-stillness; not a squirrel stirs the fallen leaves; the solitude is so oppressive, that I almost long for the street-cries of New-York, to which it took me so long to become accustomed. Surely this is the dreariest of seasons. A Frenchman describes November as "the month in which Englishmen hang and drown themselves;" and I do not wonder at it, when I consider that they have a dark, dense fog superadded to the usual gloomy accompaniments of retreating summer. In very early youth I loved scenes tinged with melancholy; they were a pleasant contrast to the excessive gayety of my own buoyant spirit; but now, alas, I have no joyousness to spare; and I would fain borrow from the outward that radiance, which no longer superabounds within.

The scarlet robe of the fine old elms has changed to dismal brown; and the proud old trees cast it from them, as if they scorned its homeliness. The naked limbs will soon stand in relief against the sky, yet even then be infinitely various in their unclothed beauty.—The observing eye will mark that the boughs of no two trees have the same arrangement. Nature always produces *individuals*; she never produces *classes*. Man is at war with her laws, when he seeks to arrange opinions into classes, under the name of sects; or employments into classes, on account of sex, color, or condition.

Northampton is proud of her elms, and disputes the palm with Springfield in point of numbers, size, and beauty. Those which shaded the door of President Edwards are still standing in vigorous old age, and are often pointed out to the traveller. Yet he was turned away from the ministry here, for reproving the profligacy of certain young men, the sons of influential parishioners. This fact is never mentioned, however; for the great theologian has made for himself an honorable name by his famous work on the Will; and nothing is more common than for the world to build the tombs of the prophets they have stoned.

President Edwards, in manners and character, was a fine sample of a class well-nigh extinct—a clergyman of the olden time, when they walked on the earth as the vicegerents of God. His father was such a stickler for clerical dignity, that he was in the habit of making his common parochial visits in black gown and bands, which are now so generally disused, even on state occasions. The son retained the effect of these early lessons through life. He conceived his station worthy of so much respect, that his own children were in the habit of rising, in token of reverence, whenever he entered the family sitting-room. How would he feel in these degenerate days? I smile, as I write, to think how he would have deported himself, if, like a clergyman of my acquaintance, he should visit a parishioner whose mad little urchin of a son amused himself, unreproved, during the whole of the visit, with trying to throw marbles at his spectacles, so as to hit the glasses. It was well for President Edwards and his brethren, that they were not cast on times like these. "Little would they have brooked these days of anti-monopoly, of free speaking, and freer thinking. They were the unconscious chain that transmitted the electric spark. They preached equality in heaven, but little thought that the kingdom was to come on earth."

Mount Holyoke, the great lion of Northampton, is silent and solitary now. The travellers that mount its rugged sides, at the rate of five thousand a season, have retreated to their winter homes. The extensive panorama seen from its summit is no longer beautiful with the young leafiness of June, or the graceful waving of ripened harvest-fields; but seen from the valley, old Holyoke clothes himself in infinitely various garbs, fantastic, grand, or lovely, as mists of cloud-shadow, sunlight or storms, are cradled on his mighty breast. I know not why, but there seems to me something peculiarly Christian in the character of mountain scenery. In the groves, I think of wood-nymphs; and of water-nymphs by the river and the ocean-side; but never do I think of

"Those lightsome footed maids,
The Oreads, that frequent the lifted mountains."

There is something in the quiet grandeur of the everlasting hills, that rises above the classic into the holy.—I suppose it is partly because they are closely associated with Him who "retired into a mountain apart to pray."

Round Hill is the next great lion of Northampton.—The view from it is, of course, less extensive than from the mountains, but it is more distinct and perfect in its loveliness. The hill itself is not a pleasing object to look upon. It contains but two country-seats of really handsome appearance, and is disfigured by a tall, ungainly edifice, built for the famous Round-Hill School.—This seminary, established by George Bancroft, the historian, was intended, you know, for the Eton College of America. Everything was in the grandest style, prices and all. Stables for fourteen horses to accommodate the boys, gymnastic exercises of all sorts, teachers of all languages and all sciences, with the healthiest of mountain-breezes, and scenery that might inspire the dullest with poetry. The prices and the accommodations, of course, brought rich men's sons exclusively.—Many of them were from the South; which slavery had not as yet made bankrupt in purse, as well as character. These young swaggerers could seldom find a side-walk wide enough to accommodate them, when they passed the sons of New England. It offended them that the children of farmers and mechanics should presume to come between the wind and their nobility." They saw but little difference between a white laborer and a black one; and endeavored unceremoniously to push all such aside. This led to street-quarrels, bloody noses, and black eyes, innumerable. Northampton cares little how the slaves are treated; but when *her* boys are knocked down, it is quite another affair. The school became decidedly unpopular; though its intellectual reputation was always good, the income did not, for some reason, pay its great expenses; and it soon fell into decay.—L. M. C.

THE MASSACHUSETTS ANTI-SLAVERY FAIR.

Let not the friends of the cause forget this important occasion; and let them not forget that Christmas Week draws very nigh. Any contributions, however small, will be gratefully received, if for no other reason, yet as tokens of friendly interest. Old Massachusetts has never forgotten the cause in its darkest hours—let not the cause fail to remember her. Those who wish to make Christmas or New Year's presents, will do well to send on early orders to Maria W. Chapman, No. 6 Chauncey Place, or 25 Cornhill. There will be an unusually large and elegant variety of articles, owing to the liberal contributions from various parts of Europe. All we want is purchasers. Send in your orders. Send in your orders.—L. M. C.

Annual Report of the Free Produce Association.

We publish this document entire, and commend it to the notice of abolitionists, generally. Nothing, certainly, would be lost, and much might be gained, by a more general examination of the subject. The principle on which abstinence from the products of slave labor is enjoined, is clear, and well understood; but the practical bearings of the question need to be more widely known.

☞ Several notices of anti-slavery meetings have been forwarded for publication in the Standard, but too late to render their insertion of any use. In one instance, the meeting had transpired before the arrival of the notice, which appeared to have been entrusted to a private hand. One only, has been omitted through negligence.

Anti-Slavery Items.

The American and Foreign Anti-Slavery Reporter has been suspended for want of support.

CORRECTION.—Anti-slavery writers have fallen into an error in their statements, of the number of children annually reduced to slavery in this boasted land of freedom.

Suppose the slave population to be 2 1-2 millions; the annual deaths, under mild treatment, would be 1 to 30, or an aggregate of 83,333 in a year. Notwithstanding this number die, there would be an annual increase of 3 per cent. making an aggregate of 75,000.

The number born in a year, must of course be equal to these two numbers combined; showing an aggregate of 158,333, free born children, under our republican government, annually plundered of all those rights, which were conferred upon them by their Creator, and reduced to the most abject slavery,—equal to 433 every 24 hours. And this heaven-daring wickedness, is daily enacted in our land, by and with the consent of the Sovereign people.—When will the American people obey the command of Jehovah, "Break every yoke, and let the oppressed go free?"—*Protectionist*.

We visited a few days since, the colored public school in Brooklyn, under the charge of Mr. J. Wilson. It is an excellent school. Mr. Wilson informed us that there were 102 names on the Register, and that the daily attendance averaged between 70 and 80. We also visited a very excellent private Seminary, under the direction of Miss Morrison; there were present, we suppose, about 40 scholars. These two are the only colored schools in Brooklyn.—*Journal and Messenger*.

We are happy to learn by a person direct from Newburn, North Carolina, that many of the free colored people there, notwithstanding the disadvantages under which they labor, are in a rapidly improving condition, with high anticipations of future delivery, hoping that the bitter dregs of slavery are nearly exhausted.—*Ib.*

We are informed by the steward of the schooner Thadeus, that George Deadly, a young man from New Jersey, who sailed from this port as cook and steward of the above schooner, bound for Georgetown, District of Columbia, has been confined there as a slave. The captain, we are told, went to considerable trouble to get him clear, but was unsuccessful. The present steward of the Thadeus who sailed from here on the 29th or 30th, has volunteered his services to attend the trial, and do all that lays in his power. The trial takes place on the 21st of this month.—*Ib.*

THE MENDI AFRICANS.—During the past week, three public meetings have been held in Boston, in behalf of these unfortunate sons of Africa, some of whom, (including Cinque and Kali,) were present, and delighted and astonished the auditors by the proficiency which they had made in spelling, reading, &c. &c. They have also attended meetings in Lowell and Nashua. They are in the care of their indefatigable and faithful friend, Lewis Tappan, of New-York, who, from the first moment of their capture on our coast, espoused their cause with a zeal and vigor worthy of high praise. Others have been associated with him, who have also exhibited great benevolence of character and firmness of purpose. Cinque and his associates will depart for Africa in the course of two or three weeks.—*Liberator*.

"The Bondman's Advocate" is the title of a small anti-slavery sheet which has just been issued in Great Falls, New Hampshire, by John B. Wood, and is to be published once in two months for gratuitous distribution: 1500 copies are to be sent into the slaveholding States! As regular subscribers are not received, donations are solicited, that this little messenger may be as widely circulated as possible.

BEAVER COUNTY AHEAD!—The abolition vote of Pennsylvania at the late election was 652, out of a total of near 250,000. The greatest number of abolition votes polled in any one county, was 106 in Beaver county. At the Presidential election last November, the abolition vote of the State was 348. Showing an increase, in eleven months, of near 100 per cent. while votes of both the other parties diminished. It is easy to see that if this ratio of increase and diminution continues long enough, abolition will rule the roost in the Key-stone State. Who doubts it?

The abolitionists have got up a regular Senatorial ticket in the State of New-York, and an Assembly ticket in most of the counties. They have no hope of electing any one of their candidates, we presume, unless the same person is in nomination by one of the other parties. Still, they create some little *diversion*, and this is the principal benefit resulting from their labors.

A greater farce never was enacted than this of political abolition.—*Jour. Com.*

"ADD TWO TO FIVE, AND SEVEN REMAIN."—About ten days ago, an express arrived in this city from Baltimore, bringing intelligence of the escape of five slaves from that city, and offering a reward of One Thousand Dollars for their apprehension. To the honor of our regular police, be it known, that they declined lending their aid to the pursuit, even with that handsome reward before their eyes. Two notorious "negro catchers," of established reputation in the business, were seen driving about the city, for several days, looking all ways at once; but failing to see any thing of the fugitives, they pocketed the expense of riding, and abandoned the pursuit. The five men, heaven speed them, are now between New-York and Canada. We can answer as much for two more, since the Baltimore express arrived. That makes seven, and we dare say, David Ruggles knows of as many more. *Can't "stop that Ball!"*

William H. Burleigh has retired from his post of associate editor of the "Spirit of Liberty," at Pittsburgh, because the station has not yielded him a support for his family, and he must seek it elsewhere—a good and sufficient reason. He is connected with a family paper, at Alleghany, devoted to Temperance, Literature, and General Intelligence.

BAPTIST CONVENTION.—The Annual State Convention of the Baptist denomination was held at Whitesboro last week. As usual on such occasions, there was a very large attendance of clergymen from every portion of the State. Among the number were found many warm-hearted abolitionists. Occasion was found during the usual proceedings of the convention, to introduce now and then a word for the enslaved. Very little time, however, was occupied with the subject of slavery, or anti-slavery, in direct form.

The most spirited and protracted discussions into which the convention entered, was in relation to the course which had been pursued by the editor of the Utica Baptist Register. Fault was found with the general course which that paper had pursued in relation to the anti-slavery topic; the exclusion of communications on this subject; the mutilated state in which even "revival intelligence" had been inserted, where only brief allusion had been made to the action of a particular church on the subject of slavery.

The discussion that was had on this subject came up on the afternoon and evening of the last day of the session. But the deep interest felt, led to a continuance of the discussion till after midnight. A committee of five was finally appointed, (of which, we understand, Elder Galusha was one,) to whom the subject was finally referred. The convention, before their adjournment, recommended the observance of the monthly concert of prayer for the enslaved.—*Friend of Man.*

IMPORTANT PUBLICATION.—Proceedings of the General Anti-Slavery Convention, called by the Committee of the British and Foreign Anti-Slavery Society, and held in London, from Friday, June 12th, to Tuesday, June 23d, 1840. London.

The American and Foreign Anti-Slavery Society have received, per the packet ship Hendrick Hudson, through the faithful care of Mr. William Patton, junr., a number of copies of the above publication, which, we cannot doubt, will be read in this country with the greatest interest. It is an elegant 8vo volume of 600 pages, and will be sold here for $3 50. A few copies are for sale at 126 Fulton-street, and at Mr. Lewis Tappan's 7, Dorr's Buildings.

Also, copies subscribed for by the following persons can be obtained at the Watchman office, 126 Fulton-street, on payment of the subscription price, 10s. 6d. sterling, and the expenses, together amounting to $—. Subscribers' names,—Rev. N. Colver, Alvan Stewart, Gerrit Smith, J. C. Fuller, W. Phillips, C. E. Lester, Rev. E. Galusha, Professor Dean, Rev. C. P. Grosvenor.

Also, copies for J. Mott, J. G. Birney, and H. B. Stanton, charged only with the expenses and duties, amounting to $1 each.—*Emancipator.*

The correspondent of the Concord (N. H.) Patriot, edited by Ex-Governor Hill, under date of the 16th ultimo, says:—

"Everett's nomination is at last confirmed, and so are Wilson's and Eastman's of your State. They were all in the same category: all were objected to on the score of abolitionism. The Whigs at last gave way, and they were confirmed, *because they produced evidence in the shape of certificates and letters, from various people in New-Hampshire and elsewhere, in which it was declared that they were not abolitionists, and that they, Everett, Wilson, and Eastman, were sorry they had ever written letters, saying they were abolitionists, or friendly to abolition!* You see that Governor Ritner is rejected. This was for the taint of abolitionism, though ostensibly on account of the nominee's weak eyes."

How much dependence is to be placed upon the above statement we are not able to say. If true, it must satisfy abolitionists of the sheer folly of attaching the slightest weight to the answers of candidates on the eve of election. We presented Governor Everett's case in our last number. General Wilson was chosen one of the Board of Managers of the American Anti-Slavery Society, at its formation in 1838. In 1838, when a candidate for Governor in New-Hampshire, he gave a full and entirely satisfactory letter to the State Anti-Slavery Society, and was adopted as the abolition candidate. Joel Eastman was a candidate for Congress at the same time, and avowed abolition freely in his letter, and was placed on the "Independent Ticket," at the head of the editorial columns of the Herald of Freedom, in consequence.—*Emancipator.*

JAMAICA, W. I.—We have received, by the politeness of our Jamaica correspondent, a regular file of the Morning Journal. They contain but little of very great interest—they speak of dull times, especially on the north side of the island; still, all are hoping for better times, from the fact that they cannot be worse, and that the "good seasons will give them good crops; good crops will give an impetus to trade; and trade once revived, with agricultural prosperity, all will again be well." The paper utters not a word of complaint against the peasantry; and in their entire silence, the just inference is, that with them all things are going on as they should. The editor regards the indisposition among their former free population, to agricultural life, as among the great evils with which they are afflicted—such is an evil everywhere. He speaks more favorably of the emigration scheme, (which seems to interest them there very much,) than, we think, it is entitled to, or demands. They furnish us also with very satisfactory reasons for the different reports which reach us, with regard to the bad state of things in the island, and which reports actually originated there, and both true, the cause being the difference of opinion, or opposite views of the parties, as to what constitutes the prosperity of a country. The opinion of Mr. Jordan is, that the planters of Jamaica are quite satisfied, and that the reports which reach this country, of the bad state of things in that island, are all incorrect. Several shocks of earthquakes had been felt in different parts of the island. The yellow fever had prevailed some at Spanish town. Our thanks to Mr. Davison, for the file of the above paper.—*Colored American.*

THE ONE DOLLAR PLAN.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this small donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

	Amount previously acknowledged	$840 00
841	Hannah P. Church, Fall River, Mass.	1 00
842	Laura L. Chace, " "	1 00
843	L. Chace, " "	1 00
844	Sophia Ford, " "	1 00
845	P. Chace, " "	1 00
846	Harriet Seabary, " "	1 00
847	Samuel B. Hussey, " "	1 00
848	Abraham Bowen, " "	1 00
849	E. M. Aldrich, Harmony Village, R. I.	1 00
850	Rebecca P. Aldrich, " "	1 00
851	Elisha Steere, Smithfield, "	1 00
852	Joseph Chace, North Scituate, "	1 00
853	Celia Thurber, Olneyville, "	1 00

TREASURER'S RECEIPTS

For the week ending 11th mo. (Nov.) 16th.

Received for the Standard.—The following persons have each paid $2:—Peter Leslie, Princeton, N. J. Isaiah Hawkins, New Burlington, Clinton county, Ohio; Benjamin Tallman, Portsmouth, R. I.; Preserved Fish, Portsmouth, R. I.; Sarah Harris, Nathaniel B. Borden, Edwin Dwelly, Harvey Chace, of Fall River, Mass.—The following persons of Greensboro, Henry county, Indiana, have each paid $1 43, viz.:—John M. Presnall, Cyrus Bowman, Gabriel Willets, C. Pitts, Peter Pearson, Isaac Cook, and John Heatt, senior. Edwin Davis, Princeton, Mass. $1; N. Snow, Cambridgeport, $1 25; Celicia Clifford, Barre, Mass. $1; Hiram Shipman, Fort Ann, Washington county, N.Y. $3; Joseph E. Steere, Chepacket, R. I. $1; John Foster, Greenville, R. I. $1; Samuel Waldrom, Harmony Village, R. I. $2; Daniel Osborn, Dover, N. H. $2; Mary Wilbur, Little Compton, R. I. $2. The following persons of North Scituate, R.I. have each paid $1 43, viz.:—Woodbury Howard, S. M. Weeks, A. B. Phillips, Cynthia Randall, Albert Hawkins, Henry W. Dana, Martha Hoxie, Miles O. Pray. The following persons of Fruit Hill, R. I. have each paid $2, Sybill C. Maxfield, Ruth D. Turner, Emily Smith, Loann Randall.—$69 69.

Donations.—Nathaniel B. Borden, $10; J. Sexton, $3; T. Wilbur, $2; Jervis Shove, $2; Sarah Harris, $2; Mary Eldridge, 50 cents; T. Shove, $2, of Fall River, Mass. Cash, Princeton, Mass. 50 cents.—$22 00.

ISAAC T. HOPPER, Treasurer.

GENERAL INTELLIGENCE.

Foreign Items.

ENGLAND.

The distress among the inhabitants of many of the towns in England is dreadful. Public meetings continue to be held for the purpose of adopting some measures for their relief. The deputation appointed by the magistrates of Renfrewshire and of the town of Paisley, to lay the distressed state of the inhabitants of that part of the county before Government, had an interview with Sir Robert Peel at his official residence in Downing street.

Mr. Hastie, the member for Paisley, introduced the deputation, and Sir Robert Peel expressed much sympathy with the sufferings of the unemployed people. The principal object of the deputation was to solicit the patronage of the Government to a metropolitan subscription: but to this proposal Sir Robert Peel declined giving his consent, at the same time he expressed his readiness to support such a subscription, but as a private individual.

A public meeting was to be held at the London Tavern, on the 22d ult. for the purpose of taking into consideration the alarming distress existing among the operatives of Paisley.

Lord Ellenborough has been unanimously appointed Governor General of India, in pursuance of an intimation from the Board of Control, that the noble lord had been selected by her Majesty's Government to fill that high and important office.

The British Navy.—It is some years since the business of naval preparation has been pressed forward with so much energy and activity in our dock yards as it unquestionably is at this moment. At the outports, and at Deptford, Woolwich, &c. shipwrights and armorers are in full employ. Naval stores and equipments of all kinds are being overhauled and supplied in every direction. But the greatest anxiety and bustle are occasioned by the large and simultaneous demands for seamen, under circumstances unusually favorable in respect to the terms proposed for their engagement. It is impossible not to regard these manifestations with intense solicitude, inasmuch as they too plainly bespeak anticipations, on the part of our Government, of the near approach of a crisis which every good man, every reflecting well-wisher to his country, must equally deplore, throughout the enormous expanse of two of the largest States in the world. At the same time, the very presumption that a great convulsion of our political relations is threatened, and that its advent may be immediate—instantaneous—supplies the most unanswerable argument to demonstrate the necessity for our being adequately prepared to encounter it whenever it may happen.—*Morning Herald of Oct. 20.*

The journeymen printers in London are in a very distressed state. From 1200 to 1500 compositors and pressmen are said to be out of work, and there is but little prospect of any improvement in the trade for some time to come.

Manchester as it is.—A distinguished clergyman, writing to a friend in Boston, says of this once flourishing town, "I am just now full-handed with meetings for the relief of the poor and destitute. *They pray to be transported!* They say, by thousands, 'Send us to South Australia, &c.; throw us ashore, and we will trust in God to get food by our labor!' We are in a fearful state in Manchester: unless some effectual relief be afforded by Government before the winter, we shall be in danger of a dreadful commotion.

The Thames Tunnel.—This stupendous work is rapidly advancing to completion. The submarine cutting has been finished some months, but in order to secure easy facility of entrance it has been found necessary to bore further beyond the high-water mark than was originally intended.

POLAND.

Some time ago there was an absurd and improbable rumor that the Emperor of Russia, of his own free will, was about to re-establish the nationality of Poland. Polish papers of the 18th ult. show that nothing is further from his intention. They contain an imperial ukase, dated the 19th ult. addressed to the Governor of the Kingdom of Poland, and directing that the Council of State and Supreme Tribunal of the Kingdom, hitherto existing at Warsaw, be suppressed, and their functions transferred to two new departments, in the directing senate of the empire. The two Warsaw departments, as they are to be called, will, it appears, be placed under the superintendence of Prince Jablonowski and Lieut. General Pisaren.

HAVANA.

Late advices from Havana have been received by the Louisa, at this port. There does not appear to be any news of importance. The new *Intendente* was using every effort to reform the abuses of old standing, and introducing reform in every department of the government. The rumors which we have in this country, of the cession of Cuba to Great Britain, is laughed at as being without the shadow of a foundation.

MEXICO.

The New Orleans Bee has later accounts from Mexico, by an arrival there from Matamoras. A fatal epidemic prevailed at Matamoras. The British Consul had fallen a victim to it.

After a prolonged struggle, Santa Ana has succeeded in overturning the government. Bustamente, it is said, is imprisoned, and at the mercy of the conqueror, around whom have rallied the troops and other commanders.—*Baltimore American.*

General Items.

Sectarianism at the Polls.—It is against this that we should guard with a vigilance that never slumbers. We should not stop to inquire *what* sect it is that makes its appearance at the ballot-box; it is enough for us to know that *any* sect is there, with its sectarian purposes, whether it come with Papal, Episcopal, or Presbyterian claims, it should be firmly met, rebuked, and driven away. It is an enemy to religious equality, freedom of conscience, universal toleration. It may for a time conceal its nature and designs, but it is a vampire, and once fastened upon the heart of this nation, it will drink its life-blood.

Sectarianism, when it comes to the ballot-box, comes in quest of power, and in that very act leaves its religion behind it. It brings with it, instead of the Bible, its own intolerant creed,—instead of the lamp of truth, the torch of persecution,—instead of liberty and conscience, racks, dungeons and the flaming stake. It converts its sacred credentials into instruments of force,—its benevolent mission into tears, tortures, and blood!—All history utters great and solemn truth on this subject; it thunders its admonition in the ears of this nation; the very graves of our ancestors echo with remonstrance.—We must be deaf to the past, and lost to the future, not to rally and resist whenever and wherever we may encounter this moral monster.—*Philad. North American.*

The elections generally, in the different States, have given the predominance to the democratic, or anti-whig party. Massachusetts has just elected a whig governor, by a small majority. The abolition vote in the State, is reported to be about 4000.

La Belle Poule.—The Prince de Joinville's frigate, "La Belle Poule," lies off the Battery at New-York.—She is near enough to the North Carolina, 74 gun ship, to enable a contrast to be drawn. Her model appears to be more trim, symmetrical and neat of the two. The North Carolina is high out of the water, is huge in her proportions, has bright painted ports, and an almost perpendicular stern. The "Belle Poule" sits light upon the water, and her spars appear unusually long and graceful. Every thing about her is black, and yet the eye is not pained by it, because there is such exquisite finish and neatness visible every where. It will be remembered this ship, under the command of the Prince, conveyed the remains of Napoleon from St. Helena to France.—The apartment in the ship is held sacred. It is almost worshipped by the deceased Emperor's countrymen. It is kept in precisely the same sombre state it was when the "remains" were deposited in it, and never used, except for some solemn rites, such as are occasionally held on ship-board.

Ex-President Adams has announced to his constituents that he will cease to represent them at the close of the present Congress. No man has been more active in political life than Mr. Adams, and no man is more respected and admired, notwithstanding his singularity of conduct in many instances. He is considered the most industrious man in Congress, though his age and former services would seem to exempt him from much of the labor he voluntarily undergoes.

To be Hung.—Zachariah Monk has been condemned to be hung at Mobile, on the first Friday of February next, for the murder of John Hughes. His accomplice, Edwards, was tried and condemned, and has been respited several times until the trial of Monk should be concluded. Much commiseration was felt for the prisoner on account of his extreme youth, being only seventeen years old.

It is an Ill Wind that Blows Nobody Good.—An incident of peculiar interest occurred during the burning of the Presbyterian church in Oswego. The schooner Essex was out, and owing to the darkness and snow of the night, was unable to discover the light house, and must in all probability have been lost but for the light of the fire, which pointed her to the harbor, and lighted her safely into port.

Colored Colony.—On the 23d ult. a meeting of colored persons met at Warren, Trumbull county, at which it was resolved that the interest of colored persons would be promoted by forming a settlement at some point where land is cheap, and the laws not oppressive. It was also recommended that a convention of colored persons from this and the adjoining States be held at Massillon on the 1st day of December next, to consult on the subject; and that P. Brown, Wm. Pinn, and J. Robertson be a committee to make the arrangement.—*Ohio Repository.*

Shocking.—Two sons of Mr. Thomas McKenney, of Lynchburg, Va. one about 12 and the other 9 years of age, died a few days since from drinking too freely of ardent spirits. They had been invited by a man named Harris to help themselves from the keg, which they did, and terminated their existence by taking too large a draught. Harris was arrested, examined, and discharged.

Indian Temperance.—The Frederickton, N. B. Sentinel says the whole tribe of the Micmac Indians have become converts to the Total Abstinence reform; thus removing one of the most powerful causes of the constitutional decay, and the deterioration and rapid decrease in the virtue and the numeral strength of those children of the forest.

A Chief—Death of Billy Caldwell.—Died at the Council Bluffs, on the 28th of September last, Sau-ganash, (Billy Caldwell,) the principal Chief of the United Nation of Ottawa, Pottawattamie and Chippewa Indians, in the sixtieth year of his age; he was esteemed an honorable, high-minded, intelligent gentleman, generous to a fault, but attentively devoted to the interests and welfare of his people, who had unanimously called him to the Chieftainship of their nation.

Quaker Principles.—This is the era which takes great credit to itself for two things which contribute chiefly to the happiness and well-being of the human family: the institution of Temperance and Peace Societies. While we give every credit to the present apostles of these great causes, let us not forget the fact that two hundred years ago the *Friends*, or "people commonly called *Quakers*," instituted as a strict and inviolable part of their moral creed and practice the technical Temperance and Peace of this day. These great and glorious doctrines have slumbered, except as carried out by the Friends, until lately, when the enthusiasm, guided by benevolence, which mark this age and country, has awakened them in the minds of the multitude, and led associations to be active in their favor. While we applaud this spirit, we must not forget the great Quaker pioneers in these institutions. New-England is never tired of singing, in season and out of season, partially and impartially, the praises of the Pilgrim Fathers; while here, the deeds and memory af William Penn and his associates are hardly ever alluded to. Yet these are the men who felt and pursued the great moral reforms of this the nineteenth century, not omitting the greatest of all—Religious Liberty—which our Eastern brethren of olden time allowed to none but themselves. Of a truth were the old Quakers *in advance of the times.*—*Philadelphia National Gazette.*

Agricultural Incidents.—The fragments that might be gathered up from the late proceedings of the Agricultural Society, if they would not make twelve baskets full, are nevertheless numerous and interesting. Had we more leisure, we might collect them and serve them up for our readers; some of them, however, must not escape notice.

There are few in Richmond, we suppose, who have not noticed in our streets a large fat man, so disabled by some cause or other, as not to have the use of his legs, driving a wagon, loaded with wood—seated on a sort of platform immediately before the wood, and guiding his team with reins. His appearance was remarkable, and how, in his crippled condition, he could drive his *four-horse* team to town and about our streets, and unload his wagon of the wood, were matters of wonder—yet all of this he did. The committee to examine farms stumbled upon this man in their travels through the county, and found him so comfortably provided, with his few acres so well cultivated, his fences and farm houses in such good order, and with such general appearance of industry, neatness, and system, that they recommended that the Society vote him a premium of $12, and the recommendation was unanimously agreed to. His name is Thomas Ginnett; he employs a laborer to help him upon his farm, and he wagons wood to the city. At the solicitation of the committee, he came down to the Society's Exhibition, was present Wednesday at Bacon's Quarter, and came forward upon his crutches in the large assembly, amidst a spontaneous burst of applause, to receive the honor so justly conferred upon him for his good management, probity, and remarkable perseverance under his serious physical disability. The committee stated that they found at Mr. Ginnett's the finest litter of pigs (three-quarter Berkshires) that they saw anywhere in the county.—These the worthy citizen brought with him, and they were disposed of at the Society's Fair at prices that handsomely rewarded him.

The premium of $20 for the second best cultivated farm was awarded to Mr. James Gordon, who owns a very small farm not far from Richmond, which he cultivates almost wholly by his own labor. The statement of the committee with regard to Mr. Gordon's little estate was very interesting, and showed how much the labor of one man, properly directed, can accomplish. The large company present were highly gratified with the mark of distinction conferred upon this honest and industrious countryman. How truly have the decisions of the committee borne out our anticipations, and how well are they worthy the comparison with the sun's rays, which shine alike upon the rich and the poor! This feature of perfect impartiality with regard to the different classes is a very praiseworthy one of our Society, and must afford salutary encouragement to the humbler tillers of the soil.

Another incident shows the gallantry and the humanity of the Society. The Committee on Farms, in compliance with the request of a citizen of the county, examined his farm, and reported a recommendation that the Society vote him a voluntary premium of $12 for the good condition of his farm, inasmuch as there was a sufficient number superior to his to take the premiums offered. The recommendation was unanimously passed. Afterwards it was stated to the Society that this man was very cruel to his wife, and that she and her little ones were then under her father's roof, where they had taken refuge from the unfeeling treatment of her husband. The vote awarding to him the $12 was unanimously reconsidered, and the recommendation withdrawn by the committee—thus showing, that while the Society encourages honest industry, it countenances no man who is cruel to the partner of his bosom, and whose brutalities turn his habitation from one of happiness to the abode of misery.—*Richmond Compiler.*

Housekeeping of the Nobility.—The following are the particulars of the consumption of wine and ale, wax lights, &c., at Belvoir Castle, the seat of the Duke of Rutland, from December, 1839, to April, 1840, or about 18 weeks: wine, 200 dozen; ale, 70 hhds; wax lights, 2330; sperm oil, 630 gallons. Dined at his Grace's table, 1997 persons; in the steward's room, 2421; in the servants' hall, nursery, and kitchen department, including comers and goers, 11,312 persons. Of loaves of bread there were consumed 3,333; of meat, 22,963 lbs., exclusive of game. The money value of the meat, poultry, eggs, and every kind of provision, except stores, consumed during this period, amounted to £1329 7 11 3-4. The quantity of game killed by his Grace and friends, and consumed at Belvoir Castle alone, was 2589 head. Supposed value, £192 13 6. The quantity of game killed during the season, over all his Grace's manors, is thus stated: 1633 hares, 987 pheasants, 2101 partridges, 23 wild ducks, 108 woodcocks, 135 snipes, 947 rabbits, 776 grouse, 20 black game, and 6 teal. These particulars are given in a history of Belvoir Castle recently published.

New Jersey Railroads and Canals.—The Camden and Amboy Railroad Company has addressed a circular to the Legislature of New Jersey on the subject of their difficulties. This Company is obliged to pay into the Treasury of the State 10 cents upon every passenger they transport. They complain of this as extortionary, when it is remmembered that this important work has been built without taxing New Jersey a dollar, while the wealth of the State has been greatly augmented by its location. The following extract from the document shows the value of canals and railroads to the contiguous country through which they pass. It says:

"The State alone has hitherto profited by these great works. Without the expenditure of a dollar, she has received from them more than $320,000, and the transfer of 2000 shares of their stock—whilst, as is well known, the value of their stock is greatly depressed, realising in the market, to the original subscriber, only $80, for what cost $120 a share—but not alone in this way has the State been benefited. The Raritan canal, so unproductive to its owners, has scattered blessings innumerable far and wide throughout the land. The value of property of every description in its vicinity, by being brought so near to the great markets of New-York and Philadelphia, has been greatly enhanced, and thus millions have been added to the agricultural wealth of New Jersey, while the facilities and cheapness with which the richest manures have been furnished by this means, have changed the whole appearance of the country in every direction along its course, and created productive farms from barren and uncultivated wastes."

Prompt Execution.—Four of the six slaves charged, on their own confession, with the murder of Capt. De-Hart, in Louisiana, have been tried, found guilty, and hanged.

Texas Law of Limitation.—By an act passed by the Congress of Texas, on the 5th of Feb. last, it is required that all actions of debt, grounded upon any contract in writing, shall be sued within four years after the maturity of the contract; and that in every claim for money, whether foreign or domestic, which has been due for more than five years, and less than ten years, an action shall be commenced thereon within one year of the passage of the act, and not thereafter.

We note the existence of this law for the information of our merchants who have given credits to the citizens of Texas, or have claims against the debtors who have emigrated thither.—*Evening Post.*

It seems to be undertsood, in quarters not likely to be misinformed, that Mr. Clay intends to resign his seat in the Senate of the United States as soon as the legislature of his State is in session, and to retire to a more congenial climate for the restoration of his health, broken down as it is in some measure by the arduous duties so long discharged by him in the public service. If this is really Mr. Clay's intention, there is not a citizen of the United States who can urge a reasonable objection to it, however much the necessity for such a course might be lamented. Mr. Crittenden, will, we had almost said, of course, take Mr. Clay's place; and if any thing could reconcile us to the loss of such services as those of Mr. Clay in the national legislature, it certainly would be found in the presence of such a man as Crittenden. We trust, however, that Mr. Clay's absence from the councils of the nation will be but temporary.—*Cour. & Enq.*

Dreadful Accident—A Daughter shot by her Father.—An accident of the most deplorable and melancholy nature, causing the death of a young and beautiful woman, occurred in the upper part of the city on Monday morning.

Mr. Noble, a master-mason in the Croton works, residing in Eighty-sixth street, having heard that persons had threatened to attack his house, has recently been in the habit of keeping loaded pistols in readiness in case of such an event. On Monday morning some friends called to see him, and these pistols were lying on the chair, and one of the gentlemen without perceiving them sat upon them; but at the request of Mr. Noble, who said they were loaded, immediately got up, and Mr. N. took one of them up to shew it and raised the hammer. While in this position, his finger slipped, and the hammer coming down upon the cap, which remained in the socket, the charge exploded, and horrible to state, the ball with which the pistol was loaded struck his daughter, Jane Noble, who was standing two or three yards off, in the right side of the head, passing through the brain and causing instant death. The unfortunate young lady was about twenty-two years of age, and was as universally beloved, as her untimely end will be deplored. The wretched father is in a state of phrenzy, and it is very questionable if he ever recovers his reason.

An inquest was held upon the body of the deceased, and the Jury returned a verdict that the deceased came to her death by the accidental discharge of a loaded pistol in the hands of her father.

The above adds another to the numerous dreadful warnings against the careless handling of loaded fire-arms.—*Cour. & Enq.*

Quaker Fighting.—Suppose that all the treasure which has been wasted by this great nation, hunting a few wretched Seminoles from the morasses of Florida had been expended in civilizing the race; in teaching them agriculture and the peaceful arts, in distributing seeds and implements, in educating the children, in diffusing physical comfort and moral and intellectual culture, in elevating the savage to the dignity of a man. How different would have been the result, both to the nation and to the Indians. This would be Quaker fighting and according to our notion, would not only be more rational and cheaper, but a vast deal more effectual.—*Providence Journal.*

New England Churches.—One of the editors of the Cleveland (Ohio) Gazette is writing from Massachusetts some "pencillings by the way." In his last letter, he remarks with strict fidelity, that "in passing through this State, the traveller is seldom out of the sight of a meeting house, and on a Sabbath-morn, upon the hills and in the valleys, 'the sound of the church-going bell' is music to his ear. FROM THE SUMMIT OF MOUNT HOLYOKE, EIGHTEEN CHURCHES ARE TO BE SEEN. This is a land of school houses, colleges, and churches. They are guides to knowledge, to virtue, and to heaven. They give tone and character to society, and stability and integrity to our Government and its institutions."

Tobacco in Canada.—The editor of the Canadian Farmer, published at Kingston, says that he is told that during some years a thousand hogsheads of tobacco had been sent to England, the produce of the Western part of the province of Upper Canada. As much of the land in this portion of the Canadas, bordering on the St. Lawrence, is fertile, we may find a competitor yet, in our neighbours across the lakes, in the tobacco marts of Europe.

Hemp.—To encourage the growth of hemp in the Canadas, the government of England has agreed to erect mills for the breaking and manufacture of this article.

Hearts of Flint.—A poor woman, having been convicted of some infraction of the forest laws in the country, near Rouen, was fined 25 francs. Being unable to pay the money, she, though herself *enciente*, and having already five small children to support, was lately sent with all her progeny at her heels, to expiate her offence in person, by a month's durance in the prison of Bic etre, at Rouen. Her deplorable appearance as she passed through the streets, in charge of two gendarmes, with her numerous train, excited general pity; but no one thought of assisting her, until, on her arrival at the prison, the goalers were so struck with her distress that they immediately made a collection, paid her fine, and sent her and her children home rejoicing.

NOTICES.

TO THE BENEVOLENT.

A society was formed in this city, four years since, of colored citizens, which has been entitled the "*Adelphic Union Library Association,*" the object of which is, the improvement of its members in literature and general knowledge. It is exceedingly desirable to collect a library for their use. Books which illustrate the scriptures, or any upon ancient or modern history, will be very gratefully received. Any works which treat of the mechanic arts, or elementary books on science; any apparatus, electrical, astronomical, chemical, or otherwise, calculated to aid their scientific pursuits, will prove highly acceptable.

Our Lyceum Hall, it affords us pleasure to state, has thus far proved a centre of the happiest and most useful influences. We have been favored with lectures from several of the most distinguished individuals in the city and vicinity, the effect of which has been to excite a most ardent thirst for improvement.

It is thought you can hardly make a more useful appropriation of books than to this association

Any books may be sent to Thomas Cole, librarian, Atkinson street; or to Wm. C. Nell, secretary, No. 25 Cornhill; or a line through the Postoffice, stating where the books are, when they will be cheerfully sent for.

Should you not have books in your library, which you can conveniently spare for this object, any donation in money will be faithfully applied.

Boston, Nov. 18. 1841.

BRISTOL COUNTY.

A Quarterly meeting of the Bristol County Anti-Slavery Society will be held in Fall River, on Tuesday, November 23d, commencing at 10 o'clock. This will be an important meeting, and it is hoped there will be a general attendance of abolitionists from all parts of the county. William Lloyd Garrison, John A. Collins, Frederic Douglas, and other advocates of the anti-slavery cause, are expected to be present on the occasion.

WM. C. COFFIN, *Secretary.*

New Bedford, November 18, 1841.

TREASURER'S NOTICE.

Where money remitted is not duly acknowledged, the Treasurer requests that immediate notice may be given by letter. Such errors might, perhaps, sometimes be traced to irregularities in the Post Office.

In all cases, let notice be given immediately on the discovery of the error.

FREE DRY GOODS!

Manufactured by the American Free Produce Association.

Canton Flannel of two prices; 7-4ths and 8-4ths table diaper; 7-4ths and 8-4ths table diaper, bird-eye; Bird-eye towelling; Manchester ginghams, various patterns and colors; Furniture checks; Apron checks, of four qualities and prices, assorted patterns; Black wadding; White wadding; Cotton laps.

The above goods are all on hand and for sale at nearly, if not quite, as low prices as the same quality goods made of slave labor cotton. For sale by

LYDIA WHITE.
No. 219, North Second street.

Philadelphia, Nov. 18, 1841.

N. B. Storekeepers may obtain a supply of the above articles, at reasonable prices, by addressing Daniel L. Miller, jr. No. 250 Arch street, or Wm. C. Betts, No. 43 Cherry street. L. W.

Poetry.

For the National Anti-Slavery Standard.

FREEDOM'S MARTYRS.

BY G. S. BURLEIGH.

I.

Heroes there are whose memories never die;
Their glorious deeds to after times are told,
In thrilling songs, by gray-haired bards of old,
Whose harp-strings vibrate to Eternity.
And harmless sweeps the flood of ages by
Their names, in deep-wrought characters enrolled,
High on the rock of Glory's mountain-hold,
And o'er the track where storm and tempest fly.
Their deeds of fame, from History's glowing pages,
Stand forth, the watch-words of another clime,
Thrilling the stern souls of succeeding ages
With fire electric, down the chain of time;
And from their record, years that roll along
In their destroying strength, but sweep the stain of wrong.

II.

Round Glory's temple-walls, pre-eminent,
The martyred spirits, crowned with honor, stand,
Who brought their offerings with a willing hand
To thy pure altar, Freedom: Fame hath lent
The brightest stars that gild her firmament,
To deck the garlands of that glorious band,
Amid the splendors of the spirit land,
Where their bright hours in living joys are spent.
What though on earth their path seemed dark and lowly;
With fervent zeal, and hearts forever strong,
And souls which burned with aspirations holy,
Earnest for Truth, they battled with the wrong,
Triumphed o'er fate and earth's malignant frown,
And won, in warfare stern, the martyr's thornless crown.

III.

Through scorn, derision, hatred, blood, and fire,
The fearful baptism of the true and tried,
They pressed, unshaken and unterrified,
To Death and Victory! Every fond desire
Of earth was laid on Pleasure's funeral pyre;
Wealth, with its damning blight, unhallowed pride,
Quiet and fame, and all of earth beside,
A holy incense to the Spirit-Trier.
Triumphant, through heroic self-denial.
A conquered world beneath their feet was trod;
Freer and purer, over every trial
The aspiring soul was drawn unto its God;
And while around them howled the tyrant's wrath,
Heaven's gorgeous light was shed resplendent on their path.

IV.

Freedom, bright-zoned, and glorious Goddess, hath
Her *living* Martyrs, who may never shrink
From the stern conflict, even though they drink
The cup of fierce affliction. Strong in faith,
That looks beyond the opening gates of death,
They gaze, untrembling, from the fearful brink,
On the dark wave, where meaner millions sink,
And shriek their terror in their dying breath.
Sternly they circle round her holy altar,
When gloomiest, rolls Oppression's gathering storm,
With purpose fearless, hearts that never falter,
And souls that glow with holiest passions warm,
Breasting the tempest in its wild uproar,
When Scorn, and red-armed Wrath their mingling volleys pour.

V.

Their souls in calm, unbroken sunshine dwell,
Though clouds around them gather, fast and black,
And fling dark shadows o'er their stormy track.
Harmonious songs their guardian angels swell,
On viewless harps, o'er Hate's discordant yell;
And Heaven's own portals roll, obsequious, back,
To pour its glory on them, and the rack
Of the fierce storm cannot their spirit squell.
They stand, like mountains, when the deep-toned roaring
Of warring elements is round their breasts,
While on their summits heaven's rich light is pouring,
And silent Peace, in radiant beauty rests;
There the first beams of new-born morning play,
And lingers with soft light, the sun's last dying ray.

Pleasant Height, Oct. 26th, 1841.

From the New Garden, (Indiana) Free Labor Advocate.

TO THE NORTH STAR.

Cynosura, thou hast guided,
From a land where tyrants reign,
Many a faint and weary bondman,
To Victoria's free domain.
Through the darkness of the midnight,
Thou alone wouldst him attend;
Thou wast then his sole companion—
Thou wast then his only friend.

When the bloodhounds followed after,
With the hunters in the rear,
And the eager shout and laughter,
Smote with horror on his ear;
All the hope that was remaining
Then, within his troubled breast,
Was that thou wouldst yet conduct him
To a land of peace and rest.

And though other stars were burning
Brighter in the twilight air,
Unto thee his eye was turning,
As if thou alone wast there.
Thuban,* like a lighted candle,
Often met his wakeful eye,
But to thee he quickly turned it,
As his guide to liberty.

Through the cane-breaks and the forests,
Through the valleys low and lone,
Through the thickets dark and dismal,
That to man are all unknown;
Night by night the toil-worn captive
Journeyed forward, led by thee,
Till, at last, they reached the river,
On whose banks the slave is FREE.

* A star near the north star.

THE COMPASS.

The following chaste and beautiful lines are from the London Evangelical Magazine:

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the vaults of heaven.

Yet dauntless still the steersman stood,
And gazed without a sigh,
Where, poised on needle bright and slim,
And lighted by a lanthorn dim,
The compass meets his eye.

Thence taught his darksome course to steer,
He breathed no wish for day;
But braved the whirlwind's headlong might,
Nor once, throughout that dismal night,
To fear or doubt gave way.

And what is oft the Christian's life
But storms as dark and drear,
Through which, without one blithesome ray
Of worldly bliss to cheer his way,
He must his vessel steer!

Yet let him ne'er to sorrow yield,
For in the sacred page
A compass shines, divinely true,
And self-illumined, greets his view
Amid the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar,
And soon, his toils and troubles past,
His anchor he shall safely cast
On Canaan's happy shore.

Miscellany.

JONATHAN JEFFERSON WHITLAW: OR LIFE IN THE SOUTH-WEST.

CHAPTER XLV.

It was late in the evening when at length Hermann Steinmark returned, bringing Edward with him. He had found him very unwell, feverish, and out of spirits; and the kind-hearted lad's project of not telling him that his sister was at Reichland, in order to give him an agreeable surprise, was of necessity abandoned, as the invitation to accompany him was most decidedly though gratefully declined, and all other reasons tried in vain to overcome his reluctance to leaving home, till at last the baffled envoy was driven to exclaim,

"Why, Mr. Bligh!—your sister Lucy is at Reichland."

"Lucy!—my sister Lucy at Reichland! What has happened to her, Mr. Hermann?—Has she been ill-treated?—Is she ill?"

"She has a very long and interesting story to tell you, Mr. Bligh," replied Hermann, "and she is in a great hurry that you should come and hear it,—so make haste and let us set off. And there's abundance of other news for you to hear, too, and you will be interested in it all, Mr. Bligh. It is so long since we have seen you, that I don't believe you know that my father has decided upon returning home directly. But come, I will tell you all the news as we walk along. I don't believe that you have ever been told yet, that Lottchen is really going to be married to Sigismond."

They were in the act of passing through the door as this was said: Hermann was a step before the unfortunate young man who thus received the confirmation of all he dreaded to hear.

No answer was returned; and young Steinmark walked on for a few paces, supposing that Edward was following; but receiving no reply to a question which he addressed to him, he turned round, and to his surprise found himself alone.

He retraced his steps, and again entered the little sitting-room. Edward was not there, however; and supposing he was gone to communicate some wish or order to the other inhabitants of the dwelling, Hermann sat down to await his return. In about half an hour his step was heard descending the ladder-stair from the rooms above, and the next moment he appeared.

Young Steinmark was most painfully shocked, and surprised by his appearance. His face was utterly colorless, his eyes had an expression of unsettled restlessness, and his whole manner was nervous and agitated to a degree that it was embarrassing to watch, but impossible to overlook.

"You are ill, Mr. Bligh!" said Hermann, rising and taking his hand; "I am sure you are feverish, and it is better you should not go out to-night;—let me tell your sister that you will come to her to-morrow."

"No, Hermann, no," replied Edward in an accent of decided resolution; if my orphan-sister were only to be reached by passing through a furnace seven times heated, still I would go to her. Excuse this delay,—it was not to be avoided: but let us set off now—we shall soon be there."

They did set off accordingly, but it was in vain that Hermann endeavored to beguile the way by conversation. He talked of Cæsar, of Phebe, of the Old World, and of the New, but all fell unheeded upon the dull ear of Edward; and if anything could have brought sorrow to the happy heart of the young German, this silent, melancholy walk must have done it. But after being quite convinced that it was not without great reluctance that his companion uttered even the monosyllables "yes" and "no," he desisted from the attempt, and consoled himself, as well as he could, for his absence from the busy happiness at home by remembering how gratefully his father always seemed to acknowledge every attention paid by himself and his brother to the melancholy Edward.

When at length they reached the happy parlor at Reichland, they found Lucy seated in the midst of the family circle, looking almost as happy as any of them. Frederic Steinmark was himself seated next her on one side, and Lotte on the other; and long before Edward arrived they had made her acquainted with the plan already formed for screening herself and her brother from dangers and difficulties of all sorts, by adopting them into the bosom of their family and their country. "My little girl will be running away from her mother very soon," said Frederic; "and you, Lucy, are exactly the being to take her place: Edward shall become a minister of Luther's own church, and I will even give up our beloved Cæsar, and his little wife Phebe, to wait upon him."

The pale and wretched countenance of Edward, most sadly checked the current of such gay talk as this, and immediately all that one short moment before had made her so very happy was as completely forgotten by Lucy as if it had never been spoken.

Lotte rose and resigned her place to Edward, which he took without seeming to know who had left it: but as he listened to the narrative of his sister, and perceived by all she said, as well as by the remarks of Frederic Steinmark on it, that his position was become one of positive and immediate danger, his haggard countenance gradually resumed its usual expression, and even a smile revisited his lip as he sought to throw ridicule upon the terror his sister expressed concerning him.

"Your devotion to the needle, Lucy," said he, "seems to have lowered your courage most lamentably. You are a sort of heroine, you know, and stand pledged to endure evil report, and good report, without shrinking from the cause to which we have devoted ourselves."

As to the good or evil report to be obtained from the slaveholders of Natchez, Edward, I suspect that our newly-found Lucy cares for it quite as little as the rest of us: but for the matter of martyrdom, it is another thing, and——"

"You are quite right, quite right," said Edward, suddenly changing his tone; "Lucy must have nothing to do with that—nor need she with such friends as you are."

"And a brother to boot," observed Steinmark, "who certainly thinks vastly more of her than of himself. But, if you please, my dear friends, we will dispense with the honors of martyrdom altogether; we have settled all your plans for you, Edward, and this distinction makes no part of them. Lucy is to be the adopted daughter of my wife, and to take the place of Lotte when Sigismond runs away with her, as he threatens to do; and you, Edward, are to——"

"Pray for you with my latest breath!" exclaimed Bligh, clasping his hands fervently, and looking as if he would willingly fall at the feet of his benefactor.—"Will you, indeed," he continued, "let this poor orphan be one of you?"

He took her trembling hand as he spoke, and placed it in that of Steinmark.

"It is all settled, Bligh," replied Frederic, more affected than he chose to appear by the solemnity of Edward's words and manner: "but not your sister only—you also must be one of us. You have done all that you could do to benefit the unhappy victims of the sinful tyranny—you will have saved the valued servants of your father from the misery which threatened them, and you have sown the good seed of faith and hope in the minds of many whom we have neither of us the power to redeem, but who may bless your precepts and your name even when they see you no more."

"I trust in God that they may!" replied Edward: and then, as if to turn the conversation from himself, he added, "When, my dear sir, do you think of sailing for Europe?"

"Before you could well believe such a difficult undertaking possible," replied Steinmark. "Our preparations are already in great forwardness. My business with Colonel Dart respecting the sale of my farm and all that is on it will be completed to-morrow; and then, in truth, nothing remains but to lock our trunks and take our passage to New Orleans."

"Do you think you shall be gone before the next Sabbath?" said Edward, eagerly.

"I hardly know; but I think my wife told me, that to prepare the linen for the voyage would keep us till Tuesday or Wednesday. Is it not so, Mary?"

Mary answered in the affirmative; adding, however, that if it were safer that Mr. Bligh should retreat before the day for which the forest-meeting had been fixed, she thought his doing so might very easily be arranged, by leaving two of the servants to complete the work, and follow them a day or two later to New Orleans."

"Oh no!" said Edward, again assuming a cheerful aspect; "you quite mistake me. These people, if the purposed, as you suppose, to interrupt the meeting of the sabbath night, will now be deterred from doing so by the escape of Lucy. They will think, of course, that we shall fear to hold the meeting."

"That is possible, certainly," replied Steinmark; "but it will not do to reckon on this too surely. In short, my dear fellow, I am clearly of opinion that the sooner you put yourself out of the way of them the better."

"I hope you think so too, Mr. Bligh?" said Lotte, kindly.

Excepting at the moment of general salutation as he entered, these were the first words she had addressed to him, and their effect was very painful.—He rose from his chair, and seemed preparing to approach her, and then sat down again without returning any answer; and then he rose again, saying, "good-night!—good-night!" but had so evidently lost his self-possession, that Lucy, quite terrified, rose too, and, laying her hand on his arm, looked up into his face with so much uneasiness depicted on her own, that it restored his recollection in a moment; and with quiet but fond affection he kissed her cheek, saying,

"Will you indeed, kind friends, shelter this poor girl here for to-night? she does not look fit to set off upon another night-walk through the forest."

"You will never get your sister to Fox's clearing, again, Mr. Bligh," said Mary, "do not think of it. During the short time that remains before we all set off together for the Old World, Lucy must be Lotte's bed-fellow."

"May the God of the Old World and the New, bless you now and forever?" exclaimed Edward, fervently: "my sister is no longer a houseless wanderer, a frail and friendless thing, that one blow might crush to the dust at once. You may know sorrow, my poor Lucy," he added, again kissing her, "but you can never know such hopeless desolation more, as we have passed through together: and when sorrow comes, you must bear it, Lucy, as a Christian woman should; but it will pass like a cloud of the spring, and your day of innocent life, will be happy. Farewell!—farewell to all! I have not been very well of late, and ought not to be a late wanderer, myself. Good-night!"

"Do not go home to-night, Mr. Bligh," said Mary, in the cordial tone of genuine hospitality. "I am indeed sure that you are not well, and Lucy and the rest of us must nurse you. Fritz is gone, you know, and his bed shall be got ready for you immediately."

But there was something in this proposal which seemed to endanger anew the composure he had regained.

"Oh, no, no!" he cried, very hastily making his way towards the door. "You know not—it is quite impossible!" And even before Lucy could stop him for a last "good-night!" he was gone.

Notwithstanding the deep and impressive gratitude which he had expressed for Lucy's amended prospects, and his evident satisfaction at every thing which had been proposed concerning her, Edward's manner had left a painful impression on them all.

Lucy, as of late she had always done, when Edward manifested emotions that she could not understand, believed that his mind had been overwrought, and that his fine intellect was shaken. This terrible idea checked all her new-sprung joy, and almost made her guilty in her own eyes, that, with such a terror before her, she could find pleasure or even consolation in any thing. Frederic feared that he still had some too exalted and enthusiastic ideas upon the sacrifices he was called upon to make for the poor slaves who had been wont to listen to him, and the rest of the family sighed to think that the charming Lucy should have the cheerfulness of her disposition weighed upon by the melancholy temperament of her brother; but no one guessed that poor Edward carried an arrow in his heart that poisoned his life-blood, and made all the other misfortunes which had fallen upon him seem utterly harmless by the comparison.

"The mirth of the good meeting," was quite "displaced;" and after one or two vain efforts on the part of Karl and Sigismond to restore it, the circle broke up, and sought in sleep a respite from their busy joy, and an oblivion of the sorrow that had crossed it.

On the following day much important business was finally arranged. Phebe was transferred from the possession of Colonel Dart to that of Frederic Steinmark; and the estate of Reichland, with all the buildings, stock, farming implements, and house-house furniture upon it, was, within the same hour, conveyed from Frederic Steinmark to Colonel Dart.

The pretty wonder and delight of Phebe at learning, as she speedily did from Cæsar, that she was in a few days to be carried away to a land where negroes were never slaves, and that her darling Miss Lucy was to go there too, renewed through the whole house that spirit of light-hearted merriment which had reigned amongst them from the hour their departure for Fatherland had been announced.

Even Lucy, though conscious of a heavy sorrow that seemed ever to hang suspended over her, could not resist the influence of Phebe's raptures, and the infectious happiness seized upon her spirits, and made her laugh with a gayety long a stranger to her feelings.

While all the junior part of the family were wasting their time by laughing at the sallies of Phebe, instead of soberly attending to the duties of packing, a sudden stop was put to their mirth by the entrance of Clio, who, in a state of great agitation, and out of breath, from the speed she had made, desired to speak to them "all at once," 'cause the store was waiting for her, and sister Whitlaw would be mad.

"Sit down, Clio, at any rate," said her constant friend Lotte, setting a chair for her. "It will not take you at all more time to speak sitting than standing; and here we are all, quite ready to listen to you."

"Ah, indeed!" said Clio, looking round her, "why, what a sight of you there is altogether!—And a black nigger gal, too, amongst you! So you're come to about the having niggers, after all? But that's not altogether what I come for: 'tis to warn you, dear, good people, that you are——My Jonathan's been out to me this day, to give me warning of the most horriblest thing as ever my ears heard tell, and says 'tis you all as is in the biggest danger; for if you don't shut your doors against 'em, you'll have your house pulled down by the virtuous and enraged populace of Natchez, he says: and so, as in duty bound for all your kindness, I'm just run across to tell you."

Clio stopped for want of breath, and with her apron removed the abundant moisture which the rapidity of her course and the heat of the noon-day sun had produced. But great as her efforts had been, and eager as she certainly was to give them some very important information, there was not one of those who listened to her that had been able to comprehend the meaning of a single word she had uttered.

"What is it we have to fear, my good Clio?" said Frederic Steinmark, who had followed her into the room from the wish of saying farewell to the only one of his neighbors whom he greatly respected. "What is it that is going to happen to us? We have lived here very safely for many years, and it will be strange indeed if at the moment of departure we are to be visited by the virtuous mob of Natchez. Do pray explain yourself, Clio."

"Ah! that's jest what I don't dare to do if I could, Master Steinmark," replied Clio. "But, thank the Lord, I don't know how; and so I can do no mischief to the darling what trusted me. But this I will tell you for all your long kindness, that if you lets a certain dreadful bad woman darken your doors, you'll have mischief more than I *can* say, or dare."

"A dreadful bad woman, Clio!" exclaimed Karl, laughing: "what dreadful bad woman are we likely to have?"

"Why, the horrid unnatural monster, Master Karl, as has been having a nigger sweetheart. Arn't that horrid? And my Jonathan says that she's the sister of one that's unaccountable great friends with you all here, and one that I know sommat of, too. The Lord keep me from seeing any of 'em again!—but their name's Bligh."

On hearing this, Karl rose from his seat, and approached Lucy, as if to comfort and sustain her under this dreadful attack; but to his great surprise she appeared not to feel any emotion beyond astonishment, and perhaps a little curiosity; for in truth, it never occurred to her that such wild, unmeaning nonsense could really threaten danger.

"My name is Bligh," said Lucy, very innocently, "and I have a brother who has been often here; so I have no doubt that I am the person you have heard mentioned. Besides, it is exactly the same thing that was said to me by some women at Natchez, who saw me speaking to a negro that had brought a message to me; but I do assure you he was not my sweetheart."

Clio had started from the chair on which she was seated, the instant Lucy proclaimed her name, and going up to Lotte, besought her in a whisper not to be beguiled into letting that bad woman bide with her; adding in a lower whisper still, "I dare not, Lotte, tell all!—my Jonathan would kill me. But all they want to know is that you and they hangs all together; and if they do find it out, Lotte,—why then we shall have Lynch-law at Reichland, as sure as here you be. But never let my Jonathan know that I told you even so much as that."

Without waiting for a reply, Clio wrung her hand and disappeared.

Lotte immediately repeated to her father this threat of a visitation of Lynch-law; a species of outrage which they had often heard of, but without ever imagining that it could reach them; the quiet regularity of their manner of living being such as might well set all such attacks at defiance. And so were the young men inclined to treat it now, declaring that it was really to be regretted that their speedy departure was likely to prevent their seeing this singular administration of justice with their own eyes. But Frederic, though probably not much more alarmed than themselves, treated the threat more seriously. "I assure you, boys," he said, "I am well pleased at having so promptly settled my business with Colonel Dart. I suppose you know that this gentlemen is already in possession of my house and lands—yea, even of my chairs and tables, and that we are now only here by his especial grace and favor? But I really think it will be but prudent for us to depart with our friends as speedily as may be. My old shepherd has often told me that Whitlaw the father is not kindly disposed towards me; and now it seems that Whitlaw the son is ready to declare war likewise: and it certainly is by no means improbable that if there be a riotous movement at Natchez, the virtuous populace, as Clio calls them, may chance to turn their steps this way."

"Do you really think so, father?" said Lotte, looking very much frightened. "Then we must not mind the linen, or the books, or any thing else, but get away as fast as possible."

"With all respect for the courage of these young gentlemen," said Steinmark, "I confess myself very much of the same opinion. A mob is a tremendous animal in any country, and I am not inclined to believe that it is at all better behaved here than elsewhere,—not to mention that they have, unquestionably, less reason to have the wholesome fear of the laws before their eyes than the mob of any other region on the face of the earth. Therefore, I do think, that as we have really nothing of any importance to detain us, the wisest course will be to depart without waiting for the visit which these Lynch folks promise us.

"We are all ready enough to set off, father, give the word when you will," said Karl; "but I confess that I heard nothing from poor good Clio that occasioned me any feeling of alarm, though part of it certainly made me very angry."

"I think differently, Karl. Clio is desperately afraid of betraying the secrets of her nephew, and perhaps not very clear-headed on the subject of the threatened inroad; but I am quite sure she would not hazard the indignation of 'sister Whitlaw,' by running to warn us, as she called it, at this busy hour of the day, unless she knew there was some real cause of alarm. At any rate, we shall acquire no laurels by remaining; and therefore, I decidedly vote for our adopting the safer part of valor on the present occasion. Besides, putting ourselves and Colonel Dart's house and furniture out of the question, I think our friends, Edward and Lucy, had much better be on board a steamboat going to New Orleans as part of my family, than remaining here with nothing but their own goodness to protect them—which very goodness is in fact the real cause of all the ill-will they have excited."

The result of this conversation was the despatching Lucy and Phebe to summon Edward with all speed to Reichland, for the purpose of arranging the manner of their immediate departure. It had been proposed, in the first instance, to send Cæsar on this embassy, but Lucy requested herself to be the messenger. She felt doubtful as to the *inclination* at least of Edward to retreat thus suddenly from the scene of his self-imposed labors; and though she did not believe it possible that he would propose her going to Europe without him, still the idea haunted her that he had answered only to that part of the proposal which regarded herself, evading to speak of his own share in it, altogether. Phebe accompanied her, because she knew the way—and because she too had business in the forest of her own.

CHAPTER XLVI.

Greatly were the destinies of these two girls changed since last they walked together through the dark solitudes of that forest. They had then neither of them ever seen Reichland, and had no more hope or chance of being borne across the ocean to that other world, which was thought of with a sense of vague mystery by the one, and the hopeless longing of an imprisoned spirit by the other, than the old trees that waved above their heads.

Now, they were both anticipating this strange transition; and though with widely different feelings, it was perhaps with equal delight. In both, it seemed as if the sorrows that had too deeply stained their young lives, were about to be quitted forever; and Phebe, in addition to the exquisite feeling of enjoyment which the prospect of novelty ever excites in the young, had the additional joy of knowing that she was about to leave her hereditary chain behind her—that her dear Cæsar would do so too—and what, if possible, is dearer still to the bosom of a female slave, she should not, if she gave birth to children, give them, at the same time, the galling yoke of eternal thraldom.

Yet, with all these happy thoughts, the actual feelings of both were far from gay. The white and the black girl had each a sorrow at her heart. Lucy feared for her brother, she hardly knew what danger or what suffering; but she could not think of him as he had appeared the night before—so pale, so wo-begone—so tenderly anxious for her, so mournfully indifferent for himself, without feeling most sadly sure that his heart was not at peace within him, and that he nourished some hidden sorsow, of even darker dye than those they had hitherto so equally shared together.

While surrounded by the happy Steinmarks, all of them seeming to forget their own separate causes of joy, in order to make common cause with her in the general delight of sailing forth upon the bright summer ocean, with sorrow behind and hope before them—while still in the midst of such a circle, Lucy had no leisure to be sad. But now, with the faithful and sympathising Phebe by her side, the thoughts that she had felt it her duty to check, in the happy circle at Reichland, seemed to come back upon her with redoubled force, as if to avenge themselves, like Coriolanus, for having been banished.

Phebe, as she walked silently half a step behind her former mistress, felt her bosom heave and her eyes overflow, as she remembered that she was going to see her mother and her little sisters, for the last time. This natural sorrow, too, had much to combat it, as long as Phebe was within the influence of Cæsar and of Reichland; but the forest had not fully closed them round and hid them from the reproachful glances of kind eyes for many minutes, before Lucy heard the deep sob of uncontrollable emotion from her companion.

She turned round, and affectionately taking her hand, said, in that voice of genuine feeling which heals sorrow more than the most reasonable consolation that was ever uttered, "My poor Phebe, I know why you are weeping—and weep you must, poor girl, and your good mother, too, for the pang of separation must be terrible."

"Miss Lucy," said Phebe, trying to check her tears, that she might speak intelligibly, "will you ask Master Edward for me whether it is a sin to go?—I sometimes think it must be.—How shall I bear to be so very happy and free, too, and my husband free, and to know all the time that my poor mother is ever and always to be a slave, and flogged, too, if that wicked Whitlaw, or any other of the white masters, choose to say it? And think, Miss Lucy, of the poor little girls, too!—Sally is such a smart little thing!—suppose she should take the fancy of one of those sinful men, and I safe and free, and yet unable to help them!"

"It is a cruel thought, my poor Phebe," replied her pitying friend; "but you must remember, and Edward, I am sure, will tell you so, that were you to sacrifice your happy hopes, and remain in slavery yourself forever, you could not benefit them by it."

"But they would not have to think day by day of the shocking difference, Miss Lucy. And they would see me, too, and that would comfort them."

"It would comfort them more, Phebe, to know that you were happy. And who knows but the time may come that you may help them? You and your husband will have wages—you have kind friends to help you, and who knows, Phebe, but that you may be one day able to purchase their freedom? Such things have been done, I know; and if ever I should earn money of my own, or Edward either, be sure we would help you in it."

"Oh, what words you speak now, Miss Lucy!" cried Phebe, in an ecstasy. "Are such things ever done—and by poor blacks, who have once been slaves themselves, Miss Lucy?"

"I have heard so, Phebe."

"Then there must be hope that we may do it: for had ever girl a husband that would do more for her?—or masters so kind and generous?—or a mother and two little sisters who had less black wickedness in them to be ashamed of?—And may I tell mother, Miss Lucy, that such a thing is possible?"

"You may tell her that I think so, Phebe; but that it must be the work of years and patience."

In talk such as this, a mile or two was easily beguiled; and some time before Fox's clearing was in sight, Lucy saw her brother walking at a little distance under the trees beside the path.

"There is Edward!" she exclaimed, joyfully; "how lucky that we did not miss him. Now, Phebe, you had better hasten on to your poor mother. Tell her that if possible I will see her before I go; but I cannot promise it, for we must not be seen with the slaves; and tell her, too, that I shall never forget her long and faithful service—and that if such power should be ever mine, I will redeem her and her little girls from bondage."

With such cheering words as these to carry with her, Phebe no longer feared to meet her mother; and with restored spirits continued her walk towards the laundry hut; while Lucy left the path to join her brother, who had not yet perceived her.

In a few minutes, however, the noise she made in approaching, roused him from his deep reverie, and he raised his head and saw her. It was with a smile of affectionate pleasure that he hastened forward to meet her; and Lucy was so cheered by it, that she almost forgot her gloomy forebodings, and spoke to him of their immediate departure, with joy and gladness.

The sound seemed uncongenial to his spirits, for he turned away his head and sighed heavily; but in the next moment, making an effort to conquer his ill-timed gloom, he himself resumed the subject, saying, "Do you think, Lucy, they will be able to go before Sunday?"

"Oh, yes, I think so! Almost everything will be ready by Friday evening, and on Saturday Mr. Steinmark's light wagon will set off at 4 o'clock in the morning to take us all. We shall get to Natchez, they say, about 8; and at 9 or 10, a steamboat is expected to be at the wharf for New Orleans. Does it not seem like a dream, dearest Edward, that after all our misery—yes, and at the very moment when it was worse than ever—WE, you and I, dear Edward, who have so often talked of Europe till our hearts were sick with longing for it, should thus set off to visit it? Is not this like a dream—a most delicious dream?"

"A dream, indeed!—And the waking, Lucy?—Are you not afraid?—do you not feel it possible that disappointment may await you?"

"That I may not find everything so fine as I suppose it, Edward?—do you mean that? It is very possible, certainly. My thoughts do gallop, I know, when hope and fancy drive them. But, at least, Edward, we shall see no slavery; we shall hear no hymns of freedom, that 'keep promise to the ear, and break it to the sense;' nor shall we ever again, I trust, be where the Word of God is doled out to men of one complexion, but declared contraband and illegal to those of another."

"These are goodly and godly hopes, my Lucy," answered Edward, with a smile; "and may you find them all realised. But, my poor girl, you must long remain, I fear, under a heavy load of debt to our kind friends; I have never neglected our school, Lucy, but I have not one quarter enough, I fear, to pay your passage to Europe."

"Why do you talk of *my* debt, and *my* passage, Edward? Why do you not say *our*, as you used to do of all that concerned us?"

"My dear, dear sister!" began Edward, with ominous solemnity; "how shall I answer you? That every day you live you become dearer to me, is most simply true; and yet I am obliged to act almost as if I loved you not. Lucy, my duty is here."

"Then so is mine, too, Edward!" cried Lucy, interrupting him. "Where you dwell, there will I dwell also!"

Edward Bligh wept like a woman, and for a minute neither of them spoke; but he restrained himself, and assuming a tone of composure very foreign to his feelings, said, "Did you know, my beloved Lucy, how grievously you torture me—could you guess how greatly you increase the load of sorrow which it has pleased heaven that I should bear, you would not say so."

"What would you have me say?" replied the suffering girl. "Would you have me tell you, that if you will not go with me, I will go without you? Would you have me say, that such is my love for friends of yesterday, that I am ready, for their sakes, to leave you, Edward—leave you forever?—Oh, do not ask it of me!"

"I value as I ought, the love that makes you speak thus, Lucy. I know your holy and most pure sincerity; but I must pay a dreadful price for it, if it must make me struggle against my conscience, my wishes, and my will, to prove myself not ungrateful."

"Do not speak so harshly—oh, do not, Edward! It cannot be from your heart, I know it is not; and you only take this cruel tone to drive me to what you think will make my happiness. Now let us make a compromise. I will not again ask *you* to try new scenes for which you have no relish, and you must not ask *me* to leave you. Agreed!" she added, holding out her hand, with a smile; "is it not agreed, Edward?—And now let us never talk of seeing Europe more."

The voice that uttered this had not a trace of affectation in it, nor had the heart that conceived it. Pure and holy, as her unhappy brother said, was the sincerity of Lucy Bligh; but her words were only the more painful to Edward, from his knowing their truth so well: for alas! her love could not heal the sorrow—the hopeless melancholy that weighed him to the dust. It was not his wild, unrequited love for Lotte Steinmark, which had made him thus; nor was it the loss of fortune, of station, and of friends; nor yet the remembrance, though it was ever vividly before him, of his noble-minded liberal father dying in abject poverty; nor the blighted prospects of his innocent, lovely, and loving sister; nor the visible worthlessness of his own abortive efforts to aid the wretched people for whose benefit he would willingly have sacrificed his life; but it was all these together, pressing upon a nature too sensitive to bear the slightest item of the list without sinking under it, and too disinterested in its exalted affections to permit itself the consolation of expressing its misery, or asking from the few who loved him, the sympathy it would have been almost oppressive to him to find.

There was no healthfulness in this state of mind; nor was it in the power of any human being to heal it. It was perhaps the consciousness of this which made the true devotion of poor Lucy seem of so little value. Take from him his hopeless love, which had seemed to seize upon his senses as if to fulfil the destiny which doomed him to taste of every mortal pang, and her history was as full of wo as his own. But though she had bent before it at times almost as despairingly as he himself had done, there was an elastic spirit within her which rose at the first touch of hope, and a trusting tenderness of heart which made the balm of affection sink into her soul, without the alloy of any fear lest it might harm the giver.

A silence of some minutes followed Lucy's offer of compromise, and then her brother answered it by warmly expressing the gratitude he felt for her affection. "There must be a compromise between us, Lucy," he added, "but not quite of the important nature that you propose; it shall not involve the going or not going to Europe, but only the day of departure from hence. As it concerns myself, I must stay here till after Sunday, Lucy; but do not, if I agree to follow you to New Orleans afterwards—do not put me in the embarrassing position of making our friends alter the day of their departure.—They cannot, you know, expect to find a vessel ready to sail the moment they arrive there, and I shall have quite time enough to join them."

"Very well, Edward—I agree to this, willingly; and if you make this short delay the only condition you annex to going with us, think you that I will not do so, joyfully? The Steinmark family then shall set off Saturday morning, as they propose.—He has sold the place and everything belonging to it, you see, to Colonel Dart; and having already received payment, he is anxious to lessen the obligation of remaining in it, as much as possible. You and I can follow on Monday, by one of the same vehicles as that which conveyed me the first time to Natchez."

"No, Lucy, that is not part of your agreement. You must go on Saturday with them, and I will follow alone."

Lucy Bligh would have found it very difficult to explain the effect these words produced on her; for she would hardly have ventured to say, that, simple as they were, they rung on her ear like the hoarse warning of evil. What, indeed, could she fear?—The principles of Edward were far too sincere and too deeply religious to justify the idea that any thought of self-destruction had taken possession of him; yet why should he wish for this unmeaning and solitary delay? She had not courage to ask him, but recovering from the sort of shudder which ran over her limbs as he spoke, she answered, cheerfully,

"Very well, Edward; I dare say the family will arrange all that, very easily—they are too kind to make unnecessary difficulties. And now, shall we not return to Reichland together?"

"I am not fit for society to-day, Lucy; perhaps I shall see you to-morrow."

"May I not stay with you, Edward?" I fear you are unwell—and indeed I do not like to leave you."

"Well, then, my love, you shall stay with me," said Edward, embracing her; "and for the two days which will intervene before your departure, I own I should prefer your staying here. I know it is a sacrifice; but I will not scruple to accept it from you, Lucy."

"That is my own dear Edward again!" cried the affectionate girl, really and truly delighted at the arrangement, which nevertheless took her from a very happy scene. Phebe, with traces of many "natural tears" upon her heavy eyelids, called at Fox's clearing on her way back, and took Lucy's message, which was to say, that her brother not being quite well, she had settled to remain with him till Friday, when, if he were better, she would walk over to Reichland and settle about the manner of their going.

In delivering this message, Phebe had not failed to mention that Master Edward looked very sad, and seemed almost to wish that Miss Lucy would leave him quite alone again.

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WM. P. POWELL, No. 61 Cherry st., New-York City.
THOMAS McCLINTOCK, Waterloo, N. Y.
MORRIS EARLE, Penn Yan, Yates Co., N. Y.
ROBERT H. FOLGER, Massillon, Ohio.
BENJAMIN BOWN, Pittsburgh, Pennsylvania.
NATHAN W. WHITMORE, Dixon's Ferry, Lee co., Ill.
SLOCOMB HOWLAND, Sherwood Corners, Cayuga co. N.Y.
PRINCE JACKSON, Syracuse, Onondaga Co., N. Y.
THOS. HUTCHINSON, King's Ferry, Cayuga Co. N. Y
CALEB B. ROGERS, Norwich, Conn.
H. W. WILLIAMS, 25 Cornhill, Boston, Mass.
JOHN C. MERRITT, Bethpage, L. I.
JESSE HOLMES, New Lisbon, Columbiana Co. Ohio.
JOSEPH H. DUGDALE, Cortsville, Clark Co. Ohio.
JAMES BOYLE, Cincinnati, Ohio.
ASAPH TURNER, Geneva, Ashtabula Co. Ohio.
JAMES AUSTIN, Marlborough, Stark Co.
LEMUEL JONES, Mount Pleasant, Jefferson Co. Ohio.
ISAAC LEWIS, Short Creek, Harrison Co. Ohio.
Dr. ABRAHAM BROOKE, Oakland, Clinton Co. Ohio.
DE WITT C. STERRY, Oberlin, Lorain Co. Ohio.
JESSE MAXON, St. Clairsville, Ohio.
Capt. ALEXANDER H. ROBINSON, Nantucket, Mass.